

THE
MISSIONARY HERALD.

VOL. XX.

JUNE, 1824.

No. 6.

American Board of Foreign Missions.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF
MESSRS. FISK AND KING IN EGYPT.

Our readers have already been informed that Messrs. Fisk and King spent several days at Alexandria in January of last year, in company with the Rev. Joseph Wolff, and travelled with him from Alexandria to Cairo. The journal of Mr. Wolff, embracing this period, was published in the London Jewish Expositor, and much of it copied into American publications. Many things contained in the journal of Messrs. Fisk and King, written at the same, are therefore extensively known. Still there is so much of interest in the account which they have given us, that we are unwilling to exclude it altogether from our pages.

Alexandria, Lord's day, Jan. 12, 1823.
At ten Mr. King preached in the hall of Mr. Lee, which was opened for the purpose, though Mr. Lee is absent with his family at Cairo. The congregation consisted of eighteen persons, who were very attentive; some were in tears. After sermon the captain with whom we came from Malta said that, while hearing the discourse, he seemed to have a new view of Christ, who appeared to him to be food for the soul;—to be our all in all, from beginning to end. He also said that since we had been on board his vessel, he had felt a conviction, which he never had before, of the truth of the Holy Scriptures, and of the efficacy of the Gospel on the hearts and lives of men.

Conversation with a number of Jews.

In the evening of the same day Messrs. Fisk, King and Wolff had several interesting conversations; particularly one with a number of Jews at their lodgings. They sometimes conversed in Italian, and sometimes Mr. Wolff spoke with the Jews in Hebrew. The

following is given as a part of their conversation.

Jews. What do you believe?

Mr. Wolff. I believe in Moses and the Prophets; who tell me that Jesus Christ is the Messiah of the world,—the Redeemer of our souls,—the Holy One,—blessed be He, and blessed be his name. And now I will ask you, what is your belief?

Jews. We believe that the Holy One,—blessed be He,—He who is blessed in himself, is truth; and Moses is truth; and the Prophets are truth.

Mr. W. You do not believe in the Holy One,—blessed be He, and blessed be his name, and who is blessed in himself;—you do not believe that he is truth; and you do not believe that Moses is truth; and you do not believe that the Prophets are truth!

Jews. God forbid that we should not believe! Truth! Truth! Truth!

Mr. W. I will prove by this very book, (opening the Hebrew Bible,) that you do not believe.

Here Mr. Wolff spoke at some length respecting Deut. 18:15, Jer. 31:31—34, and Gen. 49:10; and then said,—

Now tell me whether you believe?

Jews. We must recur to the Gemara, (Talmud,) and to Rabbi Solomon Isaac, and other wise men.

Mr. W. The Gemara is a lie.

Jews. A lie! The Gemara a lie!

Mr. W. A lie! A lie! A lie!

Jews. How do you prove it?

Mr. W. I will prove it afterwards;—but let us go on with the Prophets, by which you will see that you tell lies, if you say that you believe in Moses and the Prophets.

Here followed a discussion respecting Zech. 12:10. We then proposed to Mr. Wolff to pray with them in Hebrew, and he offered the following prayer.

Our Father, our King, send down in our hearts thy Holy Spirit, that we may all know the iniquity of our hearts, and be persuaded that we need a Savior. Holy One, blessed be thou, and blessed be thy

name, and thou art blessed in thyself,—have mercy upon these, the descendants of Abraham, Isaac and Jacob, who are now sitting with us to hear words of thy only begotten Son, Jesus of Nazareth; that they may hear and understand, and look upon him whom our ancestors have pierced,—look upon Jesus of Nazareth, as their Lord, their righteousness. Amen.

After this they were more attentive and serious than before, but continually wished to refer to the Talmud. Mr. Wolff told them that Moses commanded the Jews not to add to the words which he had commanded, nor diminish aught from them; and then showed by examples that the Talmud does both.

Toward the close of the evening Mr. King addressed them as follows;—

Daniel was one of your best Prophets, a man of wisdom and of an excellent spirit. In his time Israel was in captivity for their sins. And when Daniel knew by books that their captivity was nearly accomplished, he set his face towards God, with supplications and fasting, and confessed that he had sinned, as well as his fathers, and all Israel near and far off. You have now been in captivity eighteen hundred years; and surely you cannot be so proud as to think yourselves better than the wise and excellent Daniel. It therefore becomes you to ask, "Why are we so long in captivity?" and to set your faces towards the God of Daniel with supplications and fasting. It is your sins that keep you captive, and God will never restore you, till you are sensible of them. The reason why you have been *scattered and peeled*, and dispersed over the earth for eighteen hundred years is that your fathers have crucified the Lord of Glory, and imprecated his blood upon their own heads, and the heads of their children. Will you now kneel down with us and pray to the God of Daniel?

One of them said he did pray from morning till night. After a little conversation about the manner in which we ought to pray, they dispersed.

This has been a most interesting Sabbath. Could our friends in America and Europe have been with us this evening, we are sure their hearts would have rejoiced, and they would have been excited to greater earnestness in prayer for the Jews.

Visit to the grave of Mr. Parsons.

13. We went together to the tomb of our dear departed brother Parsons. We kneeled on the stone that covers his grave, and each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good he was enabled to

do while he lived, and praying that we may be excited to renewed diligence in our Master's work, and fitted to die as our brother died; and supplicating a blessing on his far distant relatives. We then sung a Funeral Anthem, taken from the Martyr of Antioch by the Rev. H. H. Milman,

Brother thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown, &c.

The scene was so affecting that we could not refrain from shedding many tears. We endeavored to renew our sacred vows, and left the place with earnest desires to do good to the living while we have opportunity.

Conversation with Jewish Rabbies.

14. On our way to our lodgings we met four Jewish Rabbies, who appeared to be strangers. Mr. Wolff said to them, Peace be upon you.

Rabbies. Peace be upon you.

Mr. W. When did you arrive in this town, and whence did you come?

Rab. We came from Stamboul (Constantinople.)

Mr. W. Will you go with us to our room, take a cup of coffee, and converse together?

Rab. This is to us verily a great honor.

Having arrived at our lodgings, Mr. Wolff opened the Prophet Isaiah, and told them immediately that the Prophets speak of Jesus of Nazareth. One of the Rabbies said, "The lip of truth shall be established forever, but a lying tongue is but for a moment."

After a little conversation Zech. 12:9, 10, came under consideration. The Rabbies gave the following sense, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications: and they (the Jews) shall look upon me, (Jehovah,) whom (i. e. king Josiah) they (i. e. the gentiles) have pierced, and they (i. e. the Israelites) shall mourn (over Josiah.)" This forced interpretation was easily answered by simply reading the passage in its connexion. They then said, "My lord, we are come from a distant land, and by sea were sick with a great sickness, and therefore our mind is a little confused with confusion, and we cannot therefore speak to day words of wisdom and understanding and skill; for you must know, my lord, that we are wise with wisdom, and we are beautiful men, and honored with great honor, and sit in the first seat at the table

of the rich. We will return unto you, and open our mouth with wisdom, and speak about the Holy One—blessed be He, and blessed be His name—and then you will be astonished with great astonishment." Mr. W. read to them some chapters of the Hebrew Testament, and they departed.

Violent temper of an Ecclesiastic.

On the same day Messrs. Fisk and King visited the Roman Catholic convent of Terra Santa. The Superior of the convent was absent. While they were conversing with two of the monks on the subject of the worship of the saints, the Curate, who overheard the conversation, sent them a request to come to him.

We went to his room, and met him at the door. He asked if we had come there to dispute. We told him, No;—but that we had come to visit the Superior, and were sorry not to find him at home. He then began to talk loudly, and rail against the English; said they were "all excommunicated; without a priesthood, and all going to the house of the Devil." We stood at the door, and spoke to him respecting the best means of learning the truth,—prayer, a humble, docile and impartial mind, and the spirit of the Gospel; and remarked that a minister of Christ ought to speak with humility and kindness. He said, Yes, and lowered his voice, but soon began to rage again. We offered him Martini's Testament; but he refused it, and charged us with defamation in attributing to Martini that translation, after we had omitted his notes. He said that he had orders to burn all such books;—that the Bible has *four senses*, three of which we omit by leaving out the notes; and that "*the letter killeth*." By this he meant that the simple word of God without comment, is pernicious and destructive. In the course of our conversation he declared that he would preach against us with all his might.

After a while we succeeded in calming his rage a little, and asked him to shew us his library. But while we were looking at his books, he began to rave again; told us he did not wish to converse with us; pointed to the door, and advised us to go away. We addressed him on the duty of *praying*,—not as the Pharisees did of old, but with a humble and contrite heart; told him that we were all rapidly going to eternity, and must soon stand before God, and give an account for ourselves. He interrupted us, and demanded why we preached so to him. We replied, "Because we cannot but feel that you have perverted the Holy

Scriptures, and taken instead of them the traditions of men. We are acquainted with many of your church, and find that your influence is not good; and we know that you must stand before God, and give account." At this, which we uttered as mildly as we could, he assumed the appearance of a madman; and walked hastily across the room, saying, "We are the true church. We are illuminated by the Holy Ghost. I can teach you,—and not you me." We then asked him if he was not sensible that he did not exhibit the meek and humble spirit of Jesus Christ. He replied, "When men go about in this way, vomiting poison, I would *crush* them under my feet." As he said this he stamped violently on the floor, and then pointed to the door, and said, "You had better go." When we spoke of praying for him, he said, "I have no need of your prayers. We are Catholics, and know the truth. You have more need to pray for yourselves." Finding all attempts to obtain a calm discussion vain, we left the unhappy man in the midst of his rage, grieved that any one who could manifest such a spirit should ever be called a minister of the Prince of Peace. The monks who stood by seemed to feel a little ashamed, that their curate should manifest such a temper, and bowed to us respectfully as we came away.

Visit to the Coptic Convent.

16. We visited the Coptic convent. The priest told us there are only thirteen Coptic families in Alexandria. We inquired about their time of beginning, and manner of keeping the Sabbath. He said they begin it when they rise in the morning, and spend it in prayer and religious exercises.

He says they believe that infants who are baptized will be saved, and that those who are not, will perish. The man who sins after baptism must confess to the priest, and receive the communion, which is the body and blood of Christ, and he will be forgiven.

We inquired whether they approve of giving the Bible to all the people. He replied, "Certainly, for all Christians,—Copts, Abyssinians, Catholics, Greeks,—all have but one Bible. On parting we gave him in Arabic Genesis, an extract from Grotius on the truth of Christianity, and a Homily on Reading the Scriptures.

Mr. Uccelli, a Catholic who teaches a school for French and Italian called on us, and purchased 15 Italian Testaments, of the Naples edition, for the use of his school.

Mr. King repeated his visit to the Catholic convent, in company with Mr. Wolff.

The Superior treated them very civilly, but the curate was as violent as ever. Among other things he said he had often conversed with Protestants for 30 years, but had never been able to make any impression on them, or do them any good, and he considered their case hopeless.

An aged Catholic priest called on us. He conversed like a zealous Catholic, but still very calmly and civilly. His arguments were such as Catholics generally use. Every Catholic can say, **Tu es Petrus, et super hanc petram ædificabo ecclesiam meam.*

At six o'clock Mr. Fisk preached in the Consul's hall, in Greek, to about 120 or 130 persons. It was encouraging to see so many, who were in general very attentive.

Visit to a Catholic School.

17. In the afternoon we visited the school of Mr. Uccelli. About 40 pupils were present, most of them Catholics, a few Greeks, English and Jews. Several of them were reading in the Testaments which we had sold to the teacher. Mr. Uccelli told us that the Priests had made complaint against his using these books in the school to the French Consul, under whose patronage the school was established. The Consul in consequence sent for Mr. U., and advised him not to use such of the books as were printed in London, but to use such as were printed in Naples, France, Malta, &c. Finding him desirous of still more books, we gave him fifteen Italian Testaments printed at Paris, and a quantity of Italian tracts from our press at Malta, and of French from Paris.

We learned to-day that the Superior of the convent has requested Mr. Thorburn, who acts as consul in Mr. Lee's absence, to prevent us from preaching in Italian.

18. In the morning went to the Greek convent, and heard a sermon which was preached by a layman, a thing which often happens in the Greek church. At the door we distributed 140 tracts.

The Abbate Lazzari has been requested by the Superior of the convent, to preach against us, but he refused. He is an intelligent young man, of a good family, and highly esteemed. He heard the Italian sermon last Sabbath, has purchased some of our books, and converses very candidly with us, and speaks decidedly against the conduct of the priests on the present occasion. The Superior told Mr. Thorburn that our conversation with the Curate had thrown him into a fever.

* Thou art Peter, and upon this rock will I build my church.

Excitement produced at Alexandria.

19. Dr. Marpurgo, the Jewish physician, told us that there is much talk about us in town. The Catholic priests are violent against us, and are not willing we should either preach or distribute the Scriptures, but the people are generally in our favor. Yesterday the Superior came to a house near the one in which we live, to speak to a Catholic lady against us and against our books. There were in the same house some Greek and Jewish women, who all took our part. A dispute ensued, which Dr. Marpurgo heard. The Jewish women told the Superior that we were all three learned men, and good men; and it was only a pity we were Christians, for if we were Jews they could call us saints.

During ten days, which Messrs. Fisk and King spent in Alexandria, they distributed 1000 tracts, gave away 70 copies of the Bible, or parts of it, and sold 100 copies for about 34 dollars. These were distributed among all classes of people.

Visit to Rosetta.

In the afternoon of January 20, they left Alexandria in a boat for Rosetta and Cairo.

At Rosetta, on the 22d, they visited the Greek and Coptic convents, and the Jewish Synagogue. At the Greek convent there was only one priest, and they were told that there were only ten or twelve Greeks in Rosetta. Nearly that number called on them for Testaments and tracts. To the Copts they sold some books. There were two priests, one of whom shewed them an Arabic Bible, which he had bought of Mrs. Belzoni, the wife of the celebrated traveller. Mr. Wolff discussed the subject of Christianity in the Synagogue with the Jews.

The Dragoman estimated the population of Rosetta at 12,000;—40 or 50 families of Copts, 40 of Jews, a few Catholics, and the rest Mussulmans. The place is in a declining state.

On the morning of the 24th they sailed from Rosetta for Cairo.

An eclipse of the moon.

26. In the evening there was an eclipse of the moon. It began a little before six, when the moon was about an hour high. The moon's disk was completely obscured for an hour and thirty-seven minutes. The Arabs both in our boat and on shore were

dreadfully alarmed. The Rais (captain of the boat) repeated his prayers, and as the darkness increased we heard cries of a multitude on shore. We were approaching a village, and as we passed it the moon became totally eclipsed. The whole village was then in consternation and uproar. We could hear nothing but the screams and prayers of men, women and children. "O God and the Prophet!" "O God and the Prophet!"—"Most merciful God!"—"Most beneficent God!"—"O Lord! O Lord!"—"War! war! war!"—"O God, have mercy upon us!"—"Lord spare us!"—"O Mohammed!"—Such were the cries that incessantly filled the air. We asked the Arab boatmen what they thought of it. They supposed it denoted a revolution and was in consequence of the Pasha's oppressing the Arabs, and taking so much money from them.

Conversation with a High-Priest.

At Cairo, on the 31st of January, the missionaries had a long conversation with Rabbi Mercado, the high-priest of the Talmudist Jews.

In the course of the conversation he said that God's declaration that he will create new heavens and a new earth means, that, at the expiration of 6000 years from the creation, the Grand Sabbath of a thousand years will commence.

We referred him to Isaiah 9:1,2, where the people of Zebulun and Naphtali are said to have seen a great light. He said that when God created the world, the light which he produced on the first day was so bright, that it would have dazzled men's eyes; and shone not only on high mountains, as Sinai, but even in the low vallies of Naphtali and Zebulun. This light was so brilliant that God afterwards withdrew it, and created the sun and moon. Such is the stupid nonsense which learned rabbies advance, in order to avoid the truth as it is in Jesus.—Rabbi Mercado had about him his library, amounting to about 400 volumes.

Feb. 1. We went early to two Jewish Synagogues, during their service. We afterwards went to the Synagogues of the Caraites, and then to the house of their chief Rabbi, with whom we had a short conversation. While at the Synagogue they inquired our names, and then gave us their benediction in Hebrew, which Mr. Wolff translated as follows. "The Lord bless with a blessing Jonas King, the son of King, and give him of the dew of heaven, and of the fatness of the earth, and permit him to enter Jerusalem." We are not certain as to the precise import of the last

clause, but suppose it used to denote happiness and success in general, and particularly salvation. This benediction they pronounced upon each of us.

We went to Bulac and visited Osman Nureddin Effendi, the Director or President of the Pasha's Institute. He showed us the library, and we then went to the printing establishment. When Mr. Fisk visited this establishment last year, he found them setting the types to reprint a tract which he had given away a few days before. It was an account of the Lancasterian system of education, prepared in Arabic by Professor McBride of Oxford. The Superintendent of the Press now told us that 100 copies were printed, which the Pasha had given to his friends.

3. In the evening we observed the Monthly, Concert for prayer and found it a refreshing season. On this occasion we were gratified with the company of Mr. Warton, a serious young gentleman who has been several years in Persia, and who is now returning to that country. He seems to take a lively interest in what concerns the Redeemer's kingdom. While in Persia he gave some Bibles to Mussulmans. He received very joyfully from us a box of Testaments and tracts in Arabic and Hebrew, to be distributed among Mussulmans and Jews in Persia and on his way thither.

MISSION IN CEYLON.

OODOOVILLE.

Extracts from the Journal of Rev. Miron Winslow.

Sabbath, May 5, 1822. Took an excursion this afternoon of four or five miles, spending most of the time, however, in Ennerville, about a mile distant. At one of the temples there I found a small circle of women listening to the Canda Pooranam. I did not venture near them, lest I should give offence; but stood at a gate leading to the temple, conversing with such as were willing to hear me. While there, talking with a brahmin, whom I had called out as he was endeavoring to hide from me, a gooroo came up, and, without the least ceremony, or looking to the right or left, brushed haughtily by me. All paid their most profound respects, and seemed ready to throw themselves at his feet. He was attended, among others, by a son about eighteen years of age. As soon as possible I resumed my talk with the brahmin on the subject of their departing from their own system;—for idolatry is condemned by their high books, and the

Pooranas, (historical fables of the exploits, crimes and virtues of their gods,) are of later origin. When a line was quoted from one of their own poets, saying, "Gold is nothing,—silver is nothing,—stone is nothing,"—I heard a voice from the opposite side of the hedge, saying, in a deriding tone, "Stone is nothing, is it?" Looking over the hedge, I saw the large gold earrings of the gooroo's son, as he was partly hid from me by a tree, and said to him, "Yes; stone is good to stone wells,—to build houses,—to make steps;—but stone is not God." The young gooroo was a little nettled at this, and said, "Stone is God;—if you strike it against steel, fire comes out;—fire is God." To answer a fool according to his folly, I said, "But if you come near your god he hurts you;—if you put your hand in the fire it will burn."—"No; if I put my hand in the fire and *think* it will not burn, it will not."—"If, then you are in a house on fire, and think it will not burn you, it will not."—"No."—At this the people laughed, and the father of the young gooroo called him away.

Notice of the Syrian Christians.

June 3. Prayer meeting at Oodooville. It was peculiarly solemn and interesting. Mr. Bailey, who has just returned from the Malabar Coast, gave us some account of the state of the Syrian churches, from which it appears that the missionaries there are doing something effectual towards improving the character of this ancient body of Christians. They are on good terms with the Metropolitan, who consults them on most important subjects; and the native preachers, in the college, near the residence of the missionaries, are much under their influence. Learning is beginning to be more valued.

Lord's day, June 9. Had an interesting congregation of men and women, at our school bungalow at Malvetty. Mrs. Winslow went with me, and about 20 females came out, besides several men, and a large number of boys. As the bungalow could contain but a small part of those who assembled, we were favored in having the shade of a large tree near. Spreading our mats under that, and under a temporary shed, we had a very pleasant place to worship Him who "dwelleth not in temples made with hands." The heat of the day being past, with a fine sky over our heads, and a declining sun on one side, sinking from our view to light up the holy day for our friends, we returned, thinking of the evening of life, the close of our labors, and the final meeting with our friends and our Savior.

Burning of a school Bungalow.

23. Have heard to-day that a bungalow belonging to one of the out schools of this station was burnt yesterday by design. Suspicion rests upon a brahmin living near, who has some scholars, and probably wants more.

Had two good congregations to-day, and the boys who went forth to read met with a considerable number who were willing to hear. Two of them, however, were very much troubled with some questions put to them. One was asked, "Is not God every where?"—"Yes."—"Then is he not in hell?" And another, "Are not the children of God with him?"—"Yes."—"Then they must be in hell, if God is there."

Notices of Mr. Richards.

July 10. Have just returned from being two nights with brother Richards. It is good to be with him, though his mind is much affected with his weakness and pain of body, so as to be at times a little deranged. But his spirit still seems hanging on the precious promises, and turning, like the needle to its pole, to the great centre of all his hopes and desires. He repeated last night, with much emphasis,

By faith I see the land,
The port of endless rest;
My soul, thy sails expand,
And fly to Jesus' breast.

29. During the last week I have been four nights with brother Richards, who, after a few days of apparent convalescence, is again gradually and sweetly sinking into the grave. His mind is now clear, his views not transporting, but very animating, and he seems on the wing for eternal glory. "I long to depart,"—is his frequent language,—and pray that I may have patience. I think I am not deceived;—No,—He is the chief among ten thousand. I never had such views of the Savior as I have had for a few days past." When Mrs. Richards spoke of some circumstances as favorable in his case, and of the mercies which he enjoyed, he said, "It is one of my greatest trials that my body is so weak, and my mind so dull, that I forget my mercies;—but,"—he added with great emphasis,—"*in heaven* I shall not forget, no, *never*. There I shall remember all. There I shall sing,—there I shall sing glory to God." In speaking of singing he said, "I have sometimes had as much joy in singing the praise of God *here*, as my body could bear;—Yes, as much as it could bear;—what will it be *in heaven*."

He asked me some questions concerning my religious experience, and then spoke

of himself. "I have long had a degree of quietness, and been free from all distressing doubts, and lately I have tried to examine myself more thoroughly. I have a comfortable *hope*; on any other subject I should say, I am *certain*." In regard to his exercises when his mind was first excited to the consideration of eternal things, he spoke of his acquiescence in the divine will as giving the greatest comfort in the review. "For months,"—said he,—"I thought myself a castaway; and used to go about singing,

Yonder is my godly neighbor,
Who was once despised by me;
Now he's clothed in dazzling splendor,
Waiting my sad fate to see.
Farewell neighbor, &c.

I thought that the case was my own; that it was right;—that God was just and glorious in my condemnation." In reference to his present feelings he said, "Whatever they are, or might be, I could not rely upon them, if they did not correspond in some measure with those which I had in health. I view the expressions of a dying bed very differently from what I once did."

Examination of the Schools.

Aug. 21. Held a public examination of all the schools attached to this station. There were present 234 boys belonging to the native free schools, who recited in their various books, including a dictionary of their language, and in the catechisms and portions of scripture put into their hands by us, with a degree of promptness and accuracy which would not disgrace the schools of a Christian land.

24. This afternoon had a conversation with an old man, now probably 90 years of age, and nearly blind, with whom I have frequently spoken, and whom I often see on the shady side of the road, in a pleasant morning, trembling on his staff, which with difficulty supports his withered arms and skeleton limbs. He remembers the days when the churches were filled once a year with nominal christians. He was himself then baptized, and he says that ever since he has kept himself from idols. He does not now visit the temples, and professes to have faith in Christ, repentance for sin, and love to God. He is not able to attend our meetings on the Sabbath.

26. I have been intending to spend this week in visiting some islands, about 20 miles distant, in company with brother Scudder; but the illness of Mrs. Winslow prevents, and brother Spaulding is going. He has taken with him Maleappa and two of our boys, Hooker and Frazier, to assist in the distribution of tracts, &c. There

remaineth yet much land to be possessed. Many places around us,—in some of which are the crumbling monuments of Christianity,—have not yet been visited by a missionary. But every falling stone from these old churches mocks our delay, and calls upon us to arise, and wipe off the reproach cast on the Christian name.

Conversation of a Brahmin with Francis Maleappa.

Sept. 2. While we were absent to-day, a brahmin, whom I attended when sick with the cholera, came to Maleappa, and had a long talk with him on the nature and evidences of Christianity, expressing his belief in it, and his conviction of the absurdity of idolatry. He even stated some proofs of the falsehood of the brahminical system, drawn from the contradictions found in it. "Thus," said he, "while we teach the people that after death the soul will enter into some other body, and be happy or miserable according to its previous character, we also go yearly to the relatives of the deceased, and obtain from them a gift for the benefit of the dead; though we fully believe, and teach, that the state of this same soul is already fixed." Several things of this nature he said, and then added, "What shall I do? Were I away from my family and friends, I might be a Christian; but I cannot here;—I should starve. Yet this religion is best;—I see it. What can I do?" Maleappa talked with him a long time affectionately and pointedly, and prayed with him. His state of mind appears encouraging. I have often conversed with him, and he has received more instruction than any other brahmin around us.

Importance of the Example of Missionaries.

Nov. 4. Prayer-meeting at Oodooville. Subject, *Force of Example*. This led to an inquiry into the practical effect of our conduct, habits, principles &c. upon those around us. Our situation in this respect, as we are brought into contact with the avarice, the prejudice, the superstitions of this people at almost every turn, is peculiarly difficult. Many things which are necessary for us, such as in food and drink, are obnoxious in the extreme to them. Our customs and habits, too, are diverse from theirs, and not to be measured by their standards of right and wrong. And yet, with these and a thousand other difficulties in the way of recommending ourselves, and the religion which we preach, it is almost the only method of producing an effect upon the minds of these idolaters.

They think but little, reason less; have no knowledge of history to help their understanding the evidences of Christianity, and no correct notions concerning the weight to be allowed to human testimony; and consequently are as ready, and, from the love of the marvellous so prevalent among all partially civilized nations, perhaps *more* ready to give credit to the wonderful and ridiculous, than to what is true. They are certainly more ready to believe every absurd legend in their own books, than to give credit to the simple history of the New Testament. It is Christianity as exemplified in the life and character, that produces the greatest impression. To be living epistles of Christ, known and read of all men, should be the great object of the missionary.

Dec. 11. Had a long conversation with the brahmin whose case I have before mentioned. He seems convinced of the truth, and I hope is seriously impressed; but it is almost impossible to judge of his feelings. He freely confessed the danger and folly of idolatry, and almost as readily gave up the more refined system of deism, to which many of the more learned pretend to hold. When pressed solemnly on the danger of delay, and of halting between two opinions, he was affected, but still irresolute. I prayed with him; and I desire to feel that it is only by the power of prayer, that any thing can be effected in his case.

22. In the afternoon I met a Roman Catholic, who said, "I know nothing about Christ. If I sin, I must go to the priest and confess, and he will whip me on the hand with a stick, or on the back with a chain, and my sins will go away. Then I must pray to the images."

Applications for medical aid.

24. As it is now near the close of the rains, which have been uncommonly severe and cold, many of this poor people are sick with fevers, rheumatisms &c. and we have daily applications for medicine. Many also fall from the well-sweeps, which they climb and tread in drawing water, and from trees. We have had for several days five or six cases daily of those who have come with bruises or sprains, or with some sickness arising from the season. It is favorable that we can do any thing for the body, as it gives us some facilities for benefiting the soul.

Jan. 12, 1823. Preached at our bungalow, and at Erneville. Was much gratified at the latter place to hear several men repeat some parts of the catechisms taught in the school there; which they have learnt by hearing their children recite and

study them at home. Thus knowledge is increased by indirect, as well as by direct means.

Candidates for communion.

31. At our church meeting to day two women, of whom we hope well, came forward, and expressed a desire to be admitted to the privileges of the church. One is the wife of Solomon. From the time of her husband's admission to the church, and particularly since the death of a little child of theirs, a few months ago, she has been very serious, and now expresses a hope in Christ. The other is a sister-in-law of Antache, and has for several months heard the gospel preached, apparently not in vain. On being asked if her friends would not reject her, should she become a Christian, she said very firmly, "And what if they should; that is nothing to me, if God is my friend." We cannot but hope that God has prepared the hearts of both these respectable females to receive the truth as it is in Jesus. To him *only* be the praise.

Rice harvest.

Feb. 23. As the people are now too busy with their harvest to attend meetings in any considerable number, we had no appointments for preaching this afternoon, but went out among the people. In the quarter to which I went I found almost all the people occupied in gathering their harvest. Converses with different collections of the reapers. Few were inclined to hear. Some said "God is in the rice, and we worship that." Others, "God is in us, and we worship our appetite." The Maniagar of the parish, seeing me at a distance, requested me to come into his field, which I did, and conversed with him some time. He said, "Your religion will prevail."

In looking at the people who were treading out the grain by driving around their cattle on it, I was reminded of the scripture command, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn;" for part of the oxen were muzzled, and part were not.

Their threshing floors here are very simple, as they merely choose some level place, and spread over it large ola mats, on which the bundles of grain are spread, and the cattle are driven round. The straw is afterwards taken off, and the grain winnowed on the spot.

Saw an example of another universal custom. While I was near one of the piles of grain, several carpenters and blacksmiths came to receive a share. All the mechanics and dependants have this priv-

ilege of coming in the time of harvest, and receiving, in payment for the services of the year, (except that they also get something when the palmyra fruit is gathered,) such quantity of rice as the employer is pleased to give, without any particular regard to its being less or more than has been earned.

The gleaners also come after, and gather up the kernels of rice, one by one, or sweep the earth, where the reapers have been, and gather up dirt and all. This they continue for many days, getting perhaps one or two measures of rice in a day.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

DURING the period included in the journal of Mr. Graves from which the following extracts are taken, his time was principally occupied in itinerating labors. As is usual with our missionaries in similar tours, he preached in various places, as he could find opportunity, to collections of people,—Pagans, Mussulmans and Catholics,—varying in number from three or four individuals to two or three hundred. Sometimes he met with an encouraging degree of attention and seriousness, at other times with stupid indifference, and at others with reviling and blasphemy. While reading this journal, and the other recent communications of the missionaries in Bombay, we have been forcibly impressed with such sentiments as these.—If these men, laboring among the heathen for a series of years with little present success, under all the toils and privations and afflictions which they are called to suffer, can yet see ground of encouragement sufficient to keep their faith alive, and lead them to untiring perseverance and diligence; cannot we see enough to make us endure the trifling efforts and sacrifices which our part of the work involves? Shall we faint while they are strong? Are the motives which induce them to give themselves and their all, too feeble to draw from us a small donation and a fervent prayer? If they bear the chief burden, it should be our part to uphold them from sinking under it;—while, instead of this, we are in danger of being soonest weary, and need the support to be derived from their frequent exhortations, to keep us from halting in the way.

Lord's day, June 8, 1822. Used endeavors to have natives assemble at our new

place of residence; but though many engaged to come, only five or six persons were present. These could not understand Mahratta, and some of them, having lately come from Persia, could understand Hindostanee but imperfectly. They seemed to possess much less regard for the Koran than the Mussulmans of this country, manifested a great degree of indifference to all religions, and said that what I told them of Christ and the way of salvation might be true. I was surprised to find that one among the number, whom I did not at first distinguish from the rest, was Aramane an Armenian Christian. He showed some acquaintance with the history of Christ and the Atonement, more, I think, than the Roman Catholics of this country commonly possess. But he very soon manifested his attachment to images and the material cross. The Gospel did not seem to engross, in any adequate manner, the affections of his soul. The others, who could read both Persian and Arabic, refused to take a Testament in either language.

* *July 14.* Considerable numbers were in at several times during the day, and heard very attentively. I also walked out among the people, and addressed some. In the evening about 150 came in, and 15 or 20 women were present among them. There was almost nothing said by any one, till the exercises were closed; then two or three, who had been our scholars, manifested strong opposition. Another man also was equally bold in reviling me, and blaspheming my Savior and his Gospel. These all refused to take a copy of the Gospel of Luke which I offered them.

15. This morning a man, who himself rather opposed, came and said that he who so much withstood me last evening had just come out of jail for theft. Another came to tell me that one who yesterday particularly disavowed the Hindoo religion, and said he had discarded many of its practices, still was scrupulously careful to perform them all. In the evening nearly as many as before came, and attended, while I read the first chapter of Genesis, as an introduction to some account of the Divine dealings with our world, and an entreaty that they would embrace the Gospel. I began as well as closed with prayer. During all the exercises there was no cavilling, but quite a fixed and seemingly serious attention. It was to myself a solemn evening.

16. Went to the lower village in Worley, and, appointing an evening meeting, spent the afternoon and evening in publishing the way of salvation. There were but about 15 hearers. One man said that ever since he heard the Gospel about four years ago in Bombay, he had been convinced of its truth. He was of a respectable cast, and seemed a respectable man.

He is now become blind by an accident with powder. He exhibited much greater evidence of sincerity than is usual here;—and seemed to receive every word with earnestness, as if his life were depending. But he had not yet openly renounced his religion. This I insisted on his doing, and as openly embracing the Gospel and its ordinances, and also inwardly repenting of all sin and forsaking it. I cannot but hope that the Lord will have mercy on him.

Sabbath, 21. To day as I was out to address the people, I met with a Mussulman of very respectable appearance, who had the whole Bible in Arabic given him by one of the chaplains here. He could read and understand it. He said that he had read much in it, and had much conversation with a chaplain of his acquaintance on the subject of the christian religion, and that he believed it true. But he was not ready to profess Christ before men. He seemed considerably affected, and requested me always to pray for him. He told me that some time ago he dreamed of seeing Christ;—that he waked in the morning very happy, and then, for the first time, discovered the sign of a cross in one of his thumb nails. I endeavored to point out to him the change of heart that is necessary in order to receive any benefit from Christ. Oh that the precious Savior may be revealed to him more effectually.

A Catholic Festival.

Sept. 7. I had invited the people very extensively to come to my house and hear the Gospel, and had directed the two nearest schools to come; but it was a holiday among the Catholics, and crowds of Hindoos and others flocked to see their play, and not a child from the schools was seen at my house. The teachers and one other man only were present. Since my family calamities the Hindoos avoid more than ever the desolated house and me. Some of them say that my afflictions are a Divine testimony against the religion I recommend. Oh that the Lord would appear for his own name.

Why should a heathen's haughty tongue
Insult us, and to raise our shame,
Say, "Where's the God you've serv'd so long?"

But we know our God is in the heavens,
and hath done all things well. The Catholic festival is in honor of a woman who lived about a hundred years ago, and is said to have appeared in a dream to a certain priest, and told him they must build a church on an uninhabited hill near this in Salsette, and keep a day to her there once a year. The church has been built, and her day, (the greatest being to-morrow,) is kept. Catholics from all this region

make yearly pilgrimages to that hill, and attend mass, and also sport and revel in honor of the sainted convert, who is called mistress of the hill. Since the great storm it is reported that during the time of it a great light was seen in the water, and that while the light continued, the great crucifix from this church became invisible, and when the light became extinct it re-appeared. Some of them believe it, and think this a proof that the idolatry on the hill is altogether correct.

13. To day, while I was addressing the people, a religious beggar came up, who predicted that within a certain number of days the cholera would prevail again, unless the people lived more agreeably to the Brahminical religion.

Nov. 12. Having been invited to a neighboring hamlet of Catholics, I went there, and about 20 collected, and were very attentive, and seemed fully convinced that they were out of the way, while I read and explained the ten commandments, and proclaimed the Gospel. But I could not obtain from any a promise of reformation. Returned in the evening to another meeting on the plain. About the same number collected as on the preceding evening.

Effect of superstition.

20. During the day I addressed many people respecting the day of salvation. Some appeared somewhat impressed, but in general they seemed careless. At noon engaged another place in which to lodge and to hold a meeting. I understood the woman who owned the house to assent to my coming into the porch, and was assured that she was cheerful in the offer. Accordingly at night I went there, found a lamp in the house, but no person there. I had my things placed, however, and people began to come around. I inquired for the owner of the house, and found that she had fled. After repeated requests, that she might be called, she came with a child in one arm, and a knife in the other hand, and she said her other children had run off. Probably some ignorant and evil minded person had frightened her and her children. I called for them, and spoke kindly to them, to her, and to the people, explaining my expectations and wishes more particularly; but as she did not seem quieted, I took my things to a vacant place without by the way side, and there invited the people, and read to them, and, with prayer and singing as usual, addressed them, inviting them to accept the offer of salvation; and after the usual time was spent, dismissed them. We then ate our supper, attended our family prayer,—for I had one boy with me,—and began to lay ourselves down to sleep;

when the people came out, and suspended an old sail over us on stakes. Under this we slept very comfortably, and awoke because the Lord sustained us;—blessed be his name.

24. One Catholic, who is employed as a writer in Bombay, said that he could not yield his assent to the Vulgate, which I had in my hand,—though he knew it to be an authentic edition,—because I had it, and it was therefore polluted.

Catholic Exposition of the Second Commandment.

On one Sabbath I addressed the Catholic people assembled at the door of their church before their worship commenced, and after it was closed I began to do the same; but the priest spoke against their hearing me, and they all dispersed. The same day the priest caused to be returned to me a copy of our edition of the ten commandments in four languages, with this comment written on a vacant page in Latin. "Thou shalt not make unto thee any graven image,"—*i. e. an idol*;—nor the likeness of any thing that is in heaven above,—*i. e. the likeness of the sun, moon, or stars*;—that is in the earth beneath,—*i. e. fire, dust, or what belongs to the earth or the waters*;—that is in the waters under the earth,—*i. e. of devils, or of those who dwell in the infernal regions*. He maintained that as *cælum* (heaven) was printed with a small *c*, it could not be supposed to mean or include the place of the blessed, and therefore did not prohibit their use of the images of Christ, and the saints.

One Catholic, who when I first came there seemed a virulent opposer, said, as I was about to leave the place, he believed I was right in regard to images; but he could not destroy those in his own house for fear of his superiors. He was formerly educated for the priesthood, but gave it up for marriage. The priest called on me several times, and the last time seemed to indulge strong hopes of proselyting me; but I told him more plainly than ever my views of the church of God, and of the church to which he belonged.

MISSION AT THE SANDWICH ISLANDS.

LETTER OF THE REINFORCEMENT.

A JOINT Letter from the missionaries who sailed from New Haven for the Sandwich Islands in November 1822, containing an account of their voyage, and two letters from the mission bearing the distant dates of May

24, and October 23, 1823, have been received within a short time. The principal part of all these communications we insert below. They will be read with lively interest, and shew that this mission is still attended with the smiles of Heaven. We begin with the account of the voyage.

Hanaroorah, (Honoruru,) May 5, 1823.*

It is with much pleasure, Dear Sir, that, according to your requirement and our duty, we now transmit to you an account of the kind dealings of God with us since that memorable day, the 19th of November, 1822.

After a five months separation from the pleasant land which we could once call our own, we are permitted to take up our residence on these Isles, which have been long waiting for God's law.

When we left you we were looking forward to seas of danger. But we have passed them all unhurt. We have often felt that we were the subjects of ten thousand fervent prayers, and this has been no small consolation to us in times of doubt and anxiety. The storms of the ocean have beaten upon us, and the winds of heaven driven us; but the storms and the winds have brought us on our way, and when they have seemed to be angry, there has always been one by our side, who has said, *Peace; be still.*

Incidents of the voyage.

Our voyage has been attended with a few incidents worthy of special remark. In the Atlantic we encountered two severe gales,—one in the gulf stream, the other off the Rio de la Plate. During the first our situation was the more unpleasant in consequence of the great weight on deck, which occasioned a more tedious rolling and pitching than we ever experienced after the deck was cleared. With these exceptions our passage was uniformly pleasant until the 8th of February, when

* The adoption of an alphabet for the hitherto unwritten language of the Sandwich Islands, rendered it necessary for the missionaries, in order to preserve consistency, to spell proper names in a different manner from what had before been customary. This mode of spelling was adopted in our last volume, as more convenient in itself, the most probable way to attain any thing like uniformity in the mode of spelling used in different publications, and the only way of expressing the pronunciation with tolerable accuracy. It is found, however, by experience, that common English readers will seldom be at the trouble of acquiring a familiarity with the new orthography, and that it is a source of perplexity, which, we believe, is a greater evil than those it was designed to remedy. In future we shall follow the old spelling in names already familiar to the public, and aim to express the sound of new names, which will perpetually occur, as nearly as we can, in English orthography. The first time that each name occurs, which has formerly been printed in the new mode, we shall give that also in a parenthesis.

we have in sight of the wild and rugged heights of Staten Land. It was pleasant once more to see the level of the horizon broken by mountains, which reminded us of those which overhang the dwellings of our childhood. Some of us saw the Catskill of New-York; others the White Hills of New Hampshire; and others, again, the more beautiful, though less lofty heights of Holyoke and Wachusett.

As our Captain considers it always dangerous passing the Straits of La Maire, we tacked, and stood to the east of the island. It was a pleasant day;—but it was the last we saw for three weeks. We had no sooner passed the south-east part of the island than the west wind struck us, and for three weeks there was not so much as twenty four hours, in which we were not beating against violent head winds, and a strong current. Every day there was rain, snow or hail. The sun shone but little during the day, and scarcely a star could be seen at night. Yet in a safe and commodious vessel, under the direction of the best of officers, and under the special care of a merciful Providence, we were carried safely round the cape, and arrived off the Straits of Magellan on the second of March.

From that time our passage has been remarkably pleasant, though not so rapid as in the Atlantic. From the 40th degree of south latitude until we made land, none of our principal sails was ever furled.

Harmony with the Officers and Crew.

We rejoice in being able to state, that, during the whole of the passage, a great degree of harmony prevailed between the officers and crew of the ship, and the mission family.

Our feelings prompt us, and our duty requires us, to speak of the kindness of Capt. Clasby. From the moment we entered the Thames at New Haven till we landed at this port, he has been unwearied in his exertions to make our situation pleasant; and scarcely a week has passed, but we have received unsolicited favors, and attentions which we could hardly expect from any other man. His full approbation of our exertions to promote the good of his seamen, and others whom Providence has thrown in our way, has also afforded us no small facility for doing good.

Daily religious services.

During the whole of our passage, when the weather would permit, we had evening prayers on deck, at which we sung a hymn repeated by one of our number, and then each repeated some text of Scripture previously selected for the occasion.

These were interesting seasons. In the open air and in the clear moon or star light of evening, the voice of prayer sounded almost like the voice of one from above, and the sublime roaring of the waves added sublimity to our sacred music. The Captain and mates uniformly attended this service, and some of the ship's crew were always present. On Sabbath morning we had a meeting for prayer and conversation, sometimes in the cabin, and sometimes on deck. In the afternoon we always had preaching when the weather would allow, and often at evening prayer remarks were made on some passage of Scripture. The mission family observed the monthly concert, and had various other meetings by themselves.

Exertions for the good of the seamen.

Soon after we embarked, exertions were made to form a bible class among the sailors. These efforts were in some degree successful, though not to a great extent. It was not until our voyage was nearly half completed, that we saw much to raise our hopes. From that time we found the minds of a large part of the crew open to instruction. A number were doubtless under the influence of the Holy Spirit. Several we thought were really "born again," and we saw reason to hope that many more would become the joyful subjects of renewing grace; but further acquaintance with them, especially since they arrived in port, pains our hearts, and forbids that we should speak with any definiteness. We can say, however, that of some we do entertain pleasing hopes.

You would naturally expect that, during our residence on the ocean, our immediate labors would be confined to our own ship. Providence however has furnished two exceptions. On the 5th of December, we fell in with the ship Winslow, Capt. Clark, of New Bedford. We kept company with her until the Sabbath. On that day the ocean was unruffled, and the weather just warm enough to be pleasant. At 10 o'clock, according to previous arrangement, Capt. Clark set his signal for some of us to go on board his ship, and attend worship. Two of our number went, and carried with them a quantity of tracts. Capt. Clasby, with several of his men, accompanied them, and Capt. Clark returned with several of his crew, and attended evening service with us.

The brethren who visited the Winslow brought back a good report. The tracts were received with apparent gratitude, and serious attention was given to the preaching of the Word. This was a mission which we never anticipated, but it was one which encouraged all our hearts.

On Lord's day, February 2d, while on the Brazil Banks, we fell in with the Britannia, Capt. Luce, of London. We carried tracts on board, and they were so well received that we had opportunity, by private remarks, to enforce the truths they contained. The wind would not admit of our attending worship with them.

These are among the most important incidents of our voyage. Health has usually prevailed among our number, and nothing of importance has happened to dishearten us, or make us unhappy.

Arrival and welcome reception.

On the 24th of April, at three o'clock, the clouds, which had been hanging over us through the day, were suddenly dispelled; and Owhyhee (*Hawaii*) burst on our view at a distance of not more than 25 or 30 miles. We assembled on deck, turned our faces toward the island, and, by dim twilight, sung the hymn,—

*O'er the gloomy hills of darkness,
Look, my soul, be still, and gaze; &c.

The next morning was calm, and a boat was sent on shore to make inquiries. While the boat was absent, a number of the natives visited us. We soon found that they all knew something of the missionaries. They told us that they were all at Hanaroorah but two, who were at Atooi, (*Tauwai*) and that they were all well. As soon as they learned that we were missionaries, they all appeared much pleased, and from almost every mouth we heard, "*Mikonary miti*." They reached us their hands, and their countenances spoke the feelings of their hearts. Through our native assistants we told them the story of Obookiah and of Jesus Christ. They appeared gratified, and left us saying, "*mikonary miti, mikonary miti*," till they were out of hearing.

Towards evening the wind arose, and we proceeded onward to Woahoo (*Oahu*.) On Sabbath morning, April 27, having been residents on the ocean 158 days, we dropped our anchor in the roads off the harbor of Hanaroorah. Most of the brethren soon stepped into a boat, and proceeded to the shore, where we were met by Mr. Jones, and introduced to Kamamaloo, by whom we were politely received. Messrs. Ellis and Loomis, having received notice of our arrival, soon met us, and conducted us to the mission-house, where we received a joyful welcome. Mr. Bingham had gone to WYTEETE (*Waititi*) to preach. He was soon informed, and communicated the in-

telligence of our arrival to the chiefs who were present. Kaahoomanoo, (*Kaahu-manu*) the wife of Tamoree, (*Taumuarii*) who is now at this place, immediately gave directions to one of the younger queens, to attend Mr. Bingham home with a one horse waggon, and invite the new teachers to attend evening worship with them. Some of us accepted the invitation, and were severally introduced to Tamoree, Kaahoomanoo, and a number more of the principal chiefs. They made many inquiries respecting us and our companions, and appeared pleased with the answers they received. They inquired the occupation of each individual, and all they seemed to regret was that there was not a greater number of us. We received several applications from chiefs who wish to employ each an instructor for his constant attendant. Some of them were so urgent in their solicitations, that it seemed hard to deny them. As we were about to take our leave of this interesting group, Kaahoomanoo said to us, "We bid you welcome to our islands;—our hearts are glad you come—very glad. We are glad too you come on Taboo day, and have been with us in worship. Give our *aloha* to all the new teachers and their *waihinas*, (wives,) and tell them we bid them welcome." She then offered to send a waggon back with us, but as we declined the favor, she sent a large company of men to carry us on their backs through some standing water which crossed our path. As we arrived at the shore, while we were waiting for our boat, several hundred natives collected around us, and nothing was heard but their hoarse voices telling each other the story of our arrival. On Monday preparations were made for landing. On Tuesday some of us, and on Wednesday all the remainder except Mr. Stewart and his family, left our happy residence on board the Thames, and removed to the mission establishment.

Two of our number reside in the mission house, and the remainder in thatched cottages built in native style. Before removing from the ship we all visited the king and chiefs, and met such a reception as was gratifying to us all. We made various little presents to them, but have since received much greater ones in return. On Lord's day, May 4, our reinforcement publicly united with the church of Christ in the Sandwich Islands. We then sat down together at the table of our Lord. It was an interesting season. At this table were sitting persons from four different nations, England, the United States, and the Society and Sandwich Islands. In the name of the mission Mr. Bingham bid us a joyful welcome, and informed us that the king and principal chiefs did the same, and pledged themselves for our protection.

* See page 200.

Under these circumstances, while we review the dealings of God with us, we are compelled to say, "Goodness and mercy have followed us all our days." With a field before us white and ready for the sickle, we feel that we are few, and turn our eyes first to the Lord of the harvest, and then to the American churches.

Asking your prayers, your counsel and advice, and praying always for you,—We subscribe ourselves, very dear Sir, your brethren and fellow laborers in the Lord,
 WILLIAM RICHARDS, JOSEPH GOODRICH,
 CHARLES S. STEWART, JAMES ELY,
 ARTEMAS BISHOP, LEVI CHAMBERLAIN.
 ABRAHAM BLATCHELY,

JOINT LETTER OF THE MISSION DATED MAY
 TWENTY-FOURTH.

THE next letter which we have to insert was written only a few days later than the preceding, and is the first joint letter of the missionaries after the arrival of the *Thames*.

Hanaroora, May 24, 1824.

VERY DEAR SIR,

Hitherto the Lord hath helped us. Let us rejoice together, and be glad in his name.

We are happy to apprise you, by the present early opportunity, that, in his own time, our ever gracious helper has safely brought to these waiting Isles his well appointed, needful and expected reinforcement of our mission, and given them an easy entrance, and a kind reception among the people, who stretch out to them their friendly hands for instruction and aid, and, with approving smiles, rejoice in the prospect of increasing light.

Favored with excellent accommodations and with very kind attentions, and wafted by propitious winds, the reinforcement arrived on the 27th ult., heartily welcomed by the expecting mission family, with joyful greetings, mutual congratulations and united thanksgivings. On the 4th inst. under circumstances peculiarly solemn and delightful, they entered into sacred covenant with the brethren and sisters, who had for three toilsome years borne the burden and heat of the day;—thus doubling the number of the little united band, for the purpose of enlarging the foundation and rearing up the superstructure of the house of the Lord on the ruins of ancient idolatry, and in the midst of the enemies of righteousness;—where even now the messengers of mercy, as they publish salvation, hear with tender sympathy the clanking of the chain of the captive struggling to be free, or listen with pleasing interest to the grateful song, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

We are happy to assure you that the confident hopes respecting the reception of the expected helpers, expressed to you in the last letter of the mission, have not in the least been disappointed; nor the high assurance that a considerable number of preachers would find employment as soon as they could acquire the language, in the least abated; nor the growing desire of improvement, in the nation, at all checked or retarded. The great question of location among us is not, Where shall employment be found for so many laborers? but, What part of the great field can best be left destitute of the labors of the few? And such are the claims of Owhyhee and Mowee, (*Maui*) that scarcely a man can be spared to strengthen the stations at Woahoo and Atooi. Nor will any one of the preachers at this station, literally worn down with labor, feel that he has less work to do in consequence of the additional number of laborers. *Their arrival is regarded as a signal for taking new stations; and enlarging the sphere of operation in proportion to the increased numbers, and in proportion to the increasing demands of the people.*

Review of the Mission.

God has indeed provided kindly thus far for this mission. It has hitherto been emphatically the *child of Providence*, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence and protection of a kind and faithful parent. May its filial gratitude be manifested by the more vigorous efforts of riper years, aided by the increasing prayers and faithful exertions of its friends.

If we trace the history of the mission from the wanderings of the friendless orphan Obookiah, pass by his early grave and the Foreign Mission school at Cornwall, through the interesting scenes at Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom cheered and guided and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols and the vanishing of the taboo system,—the issuing of the first elementary book in the language, containing the first principles of the gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands and the christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the

gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness, and promptitude, and liberality with which a praying christian public have furnished and sent forth so large a reinforcement, their favored embarkation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can supply,—or if we look forward to the mighty work before us waiting for our hands, and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, “The God of heaven, He will prosper us; therefore we his servants will arise and build.” And as we build we will unitedly inscribe upon the rising walls, “Salvation belongeth unto the Lord—thy blessing is upon thy people.” —“Salvation to our God who sitteth upon the throne, and unto the Lamb. Amen.”

With grateful recollections of the kind offices of yourself, your associates and your helpers, and with cordial salutations to you and them, we are, dear Sir, very affectionately, in the labors and fellowship of the gospel, your brethren,

HIRAM BINGHAM,	ARTEMAS BISHOP,
ASA THURSTON,	ABRAHAM BLATCHELY,
ELISHA LOOMIS,	JOSEPH GOODRICH,
WILLIAM RICHARDS,	JAMES ELY,
CHARLES S. STEWART,	LEVI CHAMBERLAIN.

JOINT LETTER DATED OCTOBER TWENTY-THIRD.

ONE letter yet remains, dated on the fourth anniversary of the embarkation of the first missionaries to the Sandwich Islands, and signed by all the brethren of the mission, except Messrs. Richards, Whitney and Ruggles, who were not present when it was sent.

Hanaroora, Oct. 23, 1823.

VERY DEAR SIR,

Four eventful, trying, interesting, laborious years have passed away in very rapid succession, since the pioneers of this mission gave you and your worthy associates the parting hand on our loved native shores, and embarked from Boston for this new and untried missionary field. Without their hands, God, as you know, broke the heavy yoke of superstition, prostrated most of senseless idols, abolished the rites of their long established *taboo*, and most opportunely opened the way for the peaceful entrance of the commissioned teachers of the life-giving doctrines of Christianity. With his own right hand he erected the banners of Christ on this long neglected

portion of the promised inheritance. Since that period he has called additional laborers into the field, doubling the number and the strength of this united band. Such is the abundant entrance which he has ministered to them also, such have been the successive, striking, and auspicious interpositions of his providence, and such the measure of success with which he has been pleased to crown the incipient efforts made in the work, that despondency is banished, and our courage continually animated in the face of opposition, our strength supported under a weight of toils and cares, our comforts multiplied in the midst of trials and privations, and our satisfaction, hope and confidence increased, as we find our work daily increasing on our hands, and the means of prosecuting it successfully more and more nearly within our reach.

Department of Printing.

We have now the pleasing prospect of putting to press within a few days an edition of twenty hymns in the native language, prepared principally by Mr. Ellis, which many hundreds of the natives will be able and glad to read, so soon as the work can be put into their hands. We purpose also within a short period to print both a catechism and a tract for the benefit of this people. Within two years we hope, by the continued smiles of Providence, to have occasion for a new fount of type, and paper sufficient to print 20,000 copies of one of the Gospels. This may not indeed be accomplished in two years, but we wish, by the end of that period, to have the means in our possession.

Hopeful Conversions.

We indulge some hope that a few of these benighted islanders, who first heard from our lips the inviting sound of the Gospel, and who begin to read the word of salvation, have been touched by the finger of God, and have passed from death unto life; and the good seed now scattered on the four principal islands of this group, is, we humbly trust, beginning to take root in the hearts of many more, where it will not be suffered to be lost, but, by the early and the latter rain, be made to spring up in due season, and yield a goodly and abundant harvest. Some among the precious immortals around us, born in darkness, but now beginning to be enlightened, will doubtless yet greet in peace the loved spirit of Obookiah at our Redeemer's feet. One of the rulers of the land, the honored mother of the king, whose heart, like Lydia's, the Lord opened to attend to the things spoken by his messengers, who

publicly espoused the cause of Christ, received baptism in his name, comforted the brethren, faithfully counselled her nation, and lately died in hope of an inheritance on high, has, we believe, already found the unspeakable blessedness of eternal salvation by Jesus Christ. Ka-o-poo-olahne was our friend and helper, and decidedly patronized our work;—but her hopeful end, and the interesting circumstances which occurred in connexion with it, while the chiefs of the nation were assembled, will doubtless tend more conspicuously than her direct aid to the furtherance of the Gospel here, and the encouragement of our patrons at home. A short memoir, in the form of a tract, accompanied with her likeness, we hope soon to transmit to them, for their satisfaction and the information of the public.

New Stations.

Her peaceful death, and christian burial, truly creditable to her kindred, occurred about six weeks since at Lahinah, where, since our last joint letter, Messrs. Richards and Stewart have taken their appointed station under very favorable auspices. There a house of prayer, erected by Krimakoo (*Karaimoku*) and Ka-o-poo-olahne, has been solemnly dedicated to the worship of the living God; where the brethren of that station already begin, with stammering tongue, to proclaim his truth and sing his praise in the language of their untutored hearers; and where a christian marriage has just been solemnized between the chief Hoapeere and Kalakooah, the mother of the queen Kamamaloo.

During the months of July and August, Messrs. Thurston, Bishop and Goodrich, united with Mr. Ellis, and assisted by Mr. Harwood, surveyed and explored to some extent all the inhabited districts of the principal island, Owhyhee, and 130 times in the course of the tour proclaimed the Gospel of free salvation among her 85,000 inhabitants, scattered and lost, "like sheep having no shepherd." In this expedition, undertaken with the approbation of the chiefs, they enjoyed the special favor of John Adams, the governor, in the prosecution of their plans, and his decided influence in promoting their objects. He issued orders for the observance of the Sabbath, and the suppression of flagrant vices, and to encourage attention to the instructions of the missionaries. He has also built a church at Kirooah, (*Kairua**) his residence, where he is desirous to have missionaries stationed, and where Mr. Thurston is now ready again to take his post, with an associate, to labor among the

thousands on the western side of Owhyhee.* To Wiakaah in Heedo, (*Ohido*) on the eastern side, Mr. Goodrich and Mr. Ruggles are making arrangements to proceed, with their families, by the first favorable opportunity. Arrangements have also been made for Mr. Bishop to labor with Mr. Whitney at Atooi for a few months, and for Mr. Ely, by exchange, to assist Mr. Thurston for a season at Kirooah.

Call for more Laborers.

Thus located and distributed through the whole extent of the cluster, we hope to be more extensively useful to the whole nation; and thus we intend to maintain a posture more suitable for additional laborers to be sent, to strengthen some of those posts which we are unwilling to leave longer entirely unoccupied.

In this connexion the missionaries urge the importance of sending out yet more laborers to assist in cultivating the promising field which lies before them. How far the Christian public will afford the means of increasing the strength of those stations which are already established among the heathen, and at the same time of extending to other places also the knowledge of the way of salvation, we do not know. But by every call for help from those who look around them upon a great multitude perishing for lack of vision, and whose hearts are ready to bleed that they are so few among so many,—Christians should be reminded that the world is wide and desolate, and that much effort is necessary to raise it from its ruins.

After making to the Prudential Committee a statement of their wishes in this particular, the missionaries proceed,—

We doubt not that men may be found, ready to endure the trials incident to the work, and suitable to receive the high and holy trust of missionaries, who pant for the opportunity and the commission to fly to these waiting tribes with the news of salvation. And we would humbly ask our patrons if, in their sober judgment, the present is not "the set time," in the counsels of God, for making a great and vigorous effort to save this nation? Is not this emphatically *the crisis* to give the right impulse so powerfully, that it shall be effectually felt through all the ranks of 150,000 natives, of the present generation, in these islands;—an impulse which shall not cease

* Erroneously printed Kaima, p. 112.

* In a postscript dated October 25, Mr. Bingham states that Mr. Thurston had embarked with his family for his station at Kirooah.

to be felt, till time shall end, nor till eternity shall have rolled away?

The missionaries, it will be seen, have estimated the number of inhabitants in the islands at 150,000. The number of preachers of the gospel now laboring among them is nine; which gives an average proportion of more than 16,000 to each. From this statement they infer that a greater number of missionaries is requisite, in order that the present interesting crisis may be suitably improved.

The question, then, that remains, is, Will a generous, affluent, highly favored Christian community assume the responsibility of meeting the expense of equipping and maintaining an additional number of laborers in the Sandwich Islands? Or in other words, will the resources of the Board warrant the measure of sending them to this field, and supporting them here, in addition to the annual expenses of the mission in its present state?

It may be due to the mission and to its patrons to state, that it has hitherto felt embarrassments arising from the low state of the funds of the Board. To mention instances,—when the Treasurer two years since made us acquainted with the fact that their expenditures for a year preceding had been 20,000 dollars more than the amount of donations received during the same period, we did not dare to draw for money to purchase the bare materials for a stone printing house, to be built with our own hands. We therefore set up and used our press and types in a thatched building, where they were exposed to loss by fire; which would have been a greater evil and embarrassment to the mission, than the loss of every other article in its possession. In like manner, and upon the same principle,—the fear of embarrassing the Board in some other enlarged and noble plans,—the health, the constitution, the prolonged usefulness of the members of the mission, not excepting our laborious female helpers, have been put in jeopardy. Now, when the Christian public are more active, and when we dare not longer risk our printing establishment in a thatched building, we have ventured to draw for 300 dollars to build a stone printing house, 28 feet by 17, which may perhaps stand half a century; where the nation may receive its elementary books, and where we hope the entire Bible may be printed for future generations to read, when our decayed and worn out earthly tabernacles shall be crumbled into ruins.

We have no occasion, nor the least disposition to complain; but though kindly

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supplied, we still ask for help. We ask no pecuniary compensation, we expect none, for our services rendered to the Christian public, to the Board, or to this nation. In respect to them, our voluntary services, such as they are, are *gratuitous*;—to Christ they are *doubly due*. We ask not for money to build or furnish fine houses, to provide elegant carriages, costly apparel, or sumptuous tables. Plain, humble, comfortable food, clothing and habitations, with the means of imparting instruction advantageously to the natives, is all the pecuniary aid we expect or desire from the church, or the Board, or any other source. These, together with the prayers and counsels and kind influence of our friends, we *need*, in order to prosecute our work at all. We need them to promote cheerfulness and vigor sufficient to perform our itinerating tours on foot, to preach in every district, village and cottage, to study and master this rude language, to translate and publish the scriptures, to perform no small share of domestic labor, and at the same time to teach the multitude of untutored natives all the arts and duties of social and civilized life, from the very *a, b, c*, of the language, to the highest possible attainments and most important duties of a Christian monarch and his counsellors.

While we are allowed to be engaged in these responsible and arduous labors, it is a source of constant encouragement to our hearts, that the best efforts of the Board and its officers will not be wanting early to secure the noble objects for which they have been pleased to send us forth. And we rejoice in the confident belief, that Christ, our ever gracious ever present Lord, in the riches of his goodness and wisdom, will never suffer his work here to be abandoned or neglected, or to decline;—a work which he has assured us shall be crowned with long prayed for and complete success, when the spirit of the "Age of Benevolence" shall be every where prevalent, the bleeding cross shall be "From every land a ladder to the skies," and every man on earth shall be able to

lift
The adoring eye to Heaven, and find delight
In viewing there, high on a spotless throne,
A God all glory, overruling all,
Himself to shew, his glory to augment,
And swell the tide of happiness and praise,
To roll unmingled through eternity,
And unrestrained when earth has pass'd away.

CHEROKEE MISSION.

HAWEIS.

THE Journey of the Corresponding Secretary on a visit to the missionary stations in the territory of the Indians was mentioned, and the

occasion of it stated, at p. 32 of our January number. Having been somewhat detained on the way, particularly at the city of Washington, by attention to the interests of the Board, he arrived at Brainerd on the 26th of March, and has since visited the several stations among the Cherokees. He has given us the following account of the station at Haweis, (formerly Turnip Mountain,) where a school is established under the care of Mr. John C. Elsworth; and where Mr. Evarts spent the Sabbath, the 4th of April last.

Situation of the School.

The place selected by Mr. Elsworth for a missionary station is now called *Haweis*. It is about a mile north of the Coosa river, and not many miles east of the chartered limits of Alabama. The site was chosen after a residence of some months in the neighborhood, and with the advice of the Cherokees. It is nearly surrounded by hills of considerable elevation; but there is level land enough for the accommodation of a small establishment. The place was a perfect wilderness last year, when Mr. Elsworth began his improvements. Now there are log buildings, finished in a convenient manner, for a school-house, kitchen, storehouse, &c. In the erection of these buildings the people afforded some assistance, as they had previously engaged to do. A clearing of two acres is inclosed for a garden and cornfield, which can be enlarged as the circumstances of the mission shall require. A beautiful spring, at a convenient distance, furnishes an abundance of pure water at all seasons. The nearest neighbor is half a mile off; and the principal settlements are in opposite directions up and down the river Coosa, which here runs nearly west.

Exercises of the Sabbath.

At the usual hour for public worship the people assembled in the school-house. As there was no ordained missionary present, Mr. Elsworth read a short narrative, designed to show the importance of early piety. It was interpreted by John Arch, who accompanied me hither. Various exhortations were given. Hymns were sung both in English and Cherokee, and prayers were offered in both languages. The Cherokee man who received the name of Samuel J. Mills in baptism exhorted and prayed at considerable length. He is very fluent, and has a very ardent desire for the conversion of his countrymen. The missionaries speak of him as highly exemplary in his conduct. He and two others who

were present are members of the church at Brainerd.

The manner of the Cherokees who pray in public is humble and reverential, and at the greatest remove from any thing boisterous or ostentatious. They speak without hesitation, and in as low a tone, as is consistent with their being heard.

There has been quite a serious attention to religion in this neighborhood within a few months past. Several persons give satisfactory evidence of having experienced a change of heart. Their external character is certainly very different from what it was; and their views and feelings appear to be scriptural.

I could not spend more time at Haweis than till after the Sabbath; and of course did not see the school collected. Some of the pupils were present at meeting. Mr. Elsworth will prepare a particular account of the school, and of the hopeful converts. The circumstances of this station are encouraging. The people are generally desirous of religious instruction; but the want of interpreters, here and elsewhere, is a serious embarrassment.

CARMEL.

ACCOUNTS from the station at Carmel continue to be of a very pleasing nature. So many of our pages are already filled, that we have room only for a few notices from Mr. Hall's journal, recently received.

It was stated at p. 76 of our present volume, that nine Cherokees and one white woman had been admitted to the privileges of the church. From that time till the 4th of April, the date of the last entry in the journal which we have received, many of the Cherokees continued to give attention to the means of grace. They often travelled several miles, though in unpleasant weather, to attend the worship of the Sabbath.

Lord's day, Feb. 1. Two men were at meeting from a distance of 35 miles. They say they have come to stay a week in this neighborhood for the express purpose of receiving religious instruction. One of them was here some weeks ago, and staid several days. He says his heart was then touched by what he heard, and when he went home, he told it to others; and that his brother in law had now come with him, that he also might hear about the Savior.

Lord's day, March 21. Before we had breakfasted the people began to collect from different quarters, and at an early hour the school-house was filled. After

sermon by Mr. Butrick 18 Cherokees, besides children, received the holy ordinance of baptism. Two of our scholars were among the number. Another was the wife of John Sanders, who was already a member of the church; and their four youngest children, who could not before be presented, were now dedicated to God in baptism. Thus 31, including children, received the seal of the covenant. With most of the

converts we have had a long acquaintance, and frequent opportunities of conversing with them; and have witnessed with joy and gratitude the change in their life and conversation. In this work the grey-headed sinner of 70 and the youth of 18,—the most vile and dissolute, and the comparatively moral, have been made to rejoice together in the salvation of God.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From April 13th, to May 12th, inclusive.

Abington, Va. Mr. J. Smith, by Mr. W. Slocomb,	4 20	Connecticut, Mr. Smith, rec'd at Brainerd,	2 00
Adelison, Vt. m. f. by Capt. J. Harris,	2 50	Cornwall, Ct. Rec'd at For. miss. sch. in quarter	
Albany, N. Y. A friend to missions,	50 00	ending March 1,*	60 12
Ashby, Ms. Young la. benev. so. 2d ann. pay. for		Creek Path, Cher. na. A friend, 15; m. f. cul. by	
John M. Putnam and Arethusa Putnam at		scholars in hours given them for recreation, 15;	
the Sandw. Isl. by Miss L. Manning, Tr.	16 45	unknown, 3;	33 00
Athens, O. Students of the University, m. f. by		Dansville, (South Sparta) N. Y. La. miss. so. by	
Mr. W. Slocomb,	7 50	Elizabeth Shepard, Tr. 15; a citizen, 3;	18 00
Augusta, Ky. Mr. J. Bond, by do.	3 00	Davenport, N. Y. By Dea. A. Thomas,	1 00
Aurelius, O. Mr. B. Corp, m. f. by do.	4 00	Dorchester. Ms. A friend, av. of bees, for Dwight,	5 00
Aurora, N. Y. Mon. con. by Dea. A. Thomas,	20 00	Durham, N. Y. (1st so.) an old friend of miss. 5;	
Baltimore, Md. Indiv. by Miss F. Toler,	5 00	S. C. Baldwin, 2; J. Hitchcock, av. of potatoe	
Barre, Vt. Fem. cent so. for west. miss. by E.		patch, 1,50; Miss H. J. 50c. mon. con. 5,40; B.	
Fairbanks,	3 00	Bagley, 2,10; H. Hopson, 1,80; J. Tyler, 1,50;	
Bath, Me. and vic. For. miss. so. by Mr. J. Hyde,		D. Francis, 60c. J. T. and A. B. 27c. Miss H.	
Tr. 80; a friend, an. pay. for Ellingwood Jenks		Judd, 50c. money devoted. 1; (2d so.) S. Sco-	
in Ceylon, 20;	100 00	vill, m. f. 5; Dea. B. Hubbard, m. f. and m.	
Bedford, N. H. Fem. asso. by Mrs. A. French,		lamb. 3,75; J. and H. Hubbard, m. f. 2,62; S. C.	
Tr. 24; N. Barnes, Esq. av. of oats, 1;	25 00	J. a little girl, m. lamb, 1,50; chil. in sab. sch.	
Bedford, co. Ten. T. J. Hall, 5; R. H. 5; a la. 2;		for ed. hea. chil. 1,69; W. Ingraham, 1,37; a	
indiv. in Rev. Mr. Hall's cong. 3;	15 00	friend, 5;	43 10
Bekchertown, Ms. An indiv. by Mr. W. Holland,	1 50	East Bloomfield, N. Y. E. Norton (dec'd) m. f.	
Bellair, Md. Fem. miss. so. Miss S. P. Jones, Sec.		by Rev. A. D. Eddy,	10 00
for George Morrison and Sarah Hamilton Rich-		East Kingston, N. H. Mr. L. Rowe, m. f. by Rev.	
ardson, in Choc. na.	60 00	Mr. Rowland,	1 00
Berkshire, N. Y. Mon. con. by Dr. J. Waldo,	14 00	Elmira, N. Y. Fem. miss. so. by G. Hibbard,	
Blountsville, East. Ten. S. Rhea,	5 00	Esq.	10 00
Boston, Ms. United mon. con. for Pal. miss.	51 09	Emmaus, Choc. na. La. in Mobile, by Gen. J.	
An indiv. for Sou. Am. miss. (597,18, prev.		Patten,	8 00
rem.) by Miss S. W. Amherst, Ms. rec'd for		Essex, Vt. Fem. cent so. 5; mon. con. 4; by Rev.	
transcribing, 5; miss. card, by Mrs. C. Bene-		A. Morgan,	9 00
dict, Chatham, N. Y. 2,27; do. by Rev. A.		Essex co. Ms. A friend, for Bombay chapel,	100 00
Pettingill, 2,23;	9 50	Exeter, N. H. Mon. con. by Rev. Mr. Row-	
Chil. of the maternal asso. for Susan Hunting-		land,	11 88
ton in Ceylon, 3,67; ladies for Chauncey A.		Fayetteville, Ten. Mr. Bright, 2; Mr. McEwen,	
Goodrich and Claudius Buchanan in Ceylon,		5; Mr. Hill, 1; Mr. Rosebury, 50c. indiv. 2,52;	11 12
by Miss M. Perry, 24;	27 67	Fitzwilliam, N. H. W. 1; mon. con. 24,50; Rev.	
Boxford, Ms. Pray. Circle, by Mr. Rogers,	7 00	J. Sabin, 3; D. S. Dutton. (a lad) m. f. for In-	
Bradford, Ms. (West. Par.) J. K.	5 00	dian chil. 50c. by Rev. J. Sabin,	29 00
Brattleborough, Vt. D. Warriner, by A. Van		Francetown, N. H. Fem. asso. for ed. hea. youth,	
Doon,	2 50	by Miss S. Fairbanks, Coll.	5 28
Bridport, Vt. Fem. cent so. by Mr. E. Brews-		Frankfort, Ky. Fem. cent so. for Eli Smith,	
ter,	9 00	rec'd at Brainerd,	12 00
Brookfield, Vt. Rev. E. Lyman, m. f.	5 00	Gallipolis, O. Fem. miss. so. Mrs. S. L. Cushing,	
Cambridge, Ms. Miss R. C.	1 00	Tr. by Mr. W. Slocomb,	4 00
Cambridge, N. Y. Mon. con. for Nathaniel S.		Genoa, N. Y. Mon. con. 9,50; Mr. J. Crocker,	
Prime and Julia Ann Prime in Ceylon, 30; for		2,50; by Mr. W. Bradley,	12 00
Bombay Chapel, 6; by Rev. N. S. Prime,	36 00	Giles co. Ten. Robertson's Fork miss. so.	8 00
Catskill, N. Y. Mr. N. Elliott, 10; char. box of		Gilsum, N. H. A lady, av. of sheep, by Rev. Z. S.	
Laura P. Thayer, forsch. at Brainerd, 1; mon.		Barstow,	1 00
con. in Pres. chh. 50; by Rev. Dr. Porter,	61 00	Gloucester (Sandy Bay,) Ms. A friend,	3 00
Cazenovia, N. Y. Indiv. 9; juv. so. 3; for John		Granville, N. Y. Mon. con. for Bombay Chapel,	
Brown in Ceylon, by Bula Burnell, Tr.	12 00	by Dea. R. Skinner,	7 00
Chambersburg, Pa. Mr. Riddle's chil. 54c. coll.			
in Rev. Mr. Denny's chh. 11,33; char. box, 5;			
by Mr. W. Holland,	16 87		
Charleston, S. C. Fem. for. miss. so. Mrs. J. Keith,			
Tr. by Mr. J. Tyler,	66 00		
Chelmsford, Ms. Fem. char. so. 5th pay. for John			
Elliot in Ceylon, by Miss P. Ford, Tr.	12 00		
Chittenden co. Vt. Relg. char. so. Mr. S. Hickok,			
Tr. fr. fem. benev. so. in Jericho,	19 40		
Clinton, N. Y. A fem. friend, by Dea. A. Thomas,	10 00		
Concord, Ms. Coll. at prayer meeting, by Rev.			
Dr. E. Ripley, 7,46; la. by Sarah Kimball, 9;	16 46		

* The above amount was received from the following sources: Amherst college, Ms. a friend, 50c. Bozraville, young men's m. f. 10; Cornwall, Mr. J. Barnes, from necessary labor on the Sabbath in making coffins, 7; Goshen, Mr. W. Hinman, 75c. Madrid, N. Y. Mr. C. M. Foot, 5; Pleasant Valley, N. Y. fem. char. so. Maria B. Taylor, Sec. 3,37; Reading, fem. benev. so. by Mrs. Crocker, 9,50; Unadilla, N. Y. Capt. D. McMas-ters, m. f. cul. by young men, 13; Westfield, N. Y. fem. so. 10,50; Winstead, Mrs. Hall, 50c. 260,12.

Hadley, Ms. Chil. of sab. school,	62	Putney, Vt. Rev. E. D. Andrews, m. f. 2,57; Mr.	
Hampden, Me. Cairbar, for Pal. miss.	2 00	Conant, do. 3,78;	6 35
Hamp. Chris. Depos. Granby, (west par.) mon.		Randolph, Vt. Mon. con. (8,33 of which for Bom-	
con. 8; two sisters, 3; west chh. so. by H. W.		bay chapel,) 28; agri. so. of acad. av. of labor,	
Gridley, 5,92; Hadley, Widow H. Dickinson,		6; by Rev. R. Nutting,	34 00
5; Ludlow, mon. con. by Rev. E. B. Wright,		Reading, Ms. Widow H. Parker, for Bombay	
7; Northampton, 1st mite so. 40; Cummington,		chapel, 1; a friend, 3; by Rev. J. Reid,	4 00
av. of beans, by a girl of color, for west. miss.		Ripley, O. Miss. so. by Mr. W. Slocomb,	1 50
62c.	69 54	Rochester, Vt. Mon. con. by Rev. S. Hurlbut,	6 00
Hancock, N. H. Mon. con. by Rev. A. Burgess,	15 00	Rogersville, E. Ten. J. A. McKenney, Esq.	5 00
Hanover, N. Y. Mon. con. by Dea. A. Thomas,	13 26	Royalston, Ms. Mon. con. to purchase bibles for	
Hartford co. Ct. Miss. so. J. R. Woodbridge,		Am. Indians, by Rev. E. Perkins,	12 00
Esq. Tr. Wintonbury, fem. asso. Mrs. Hannah		Rupert, Vt. Coll. for Mrs. Graves, by Capt. S.	
Mills, Tr. 6,76; Berlin, (New Briton so.) fem.		Heath, 86c. an indiv. 3; an indiv. for Am. In-	
asso. Mrs. C. B. North, Tr. 25,97; Enfield, asso.		dians, 50c. by Rev. W. Jackson,	4 36
Dea. L. Pierce, Tr. 32,82; unknown, thank		Rutland, (West. Par.) Vt. Praying meeting so.	
off. of a friend of miss. 20;	85 55	by Mr. J. Chatterton, Tr. 53; Dea. T. Board-	
Highbridge, Va. Coll. in cong. by Mr. S. Mose-		man, 10; Mrs. M. Boardman, 5; by Rev. A.	
ley,	4 00	Drury,	68 00
Huntsville, Ala. Eliza Estell, a little girl, fruit of		Salem, Ms. Mon. con. at the Tab. chh. by Mr. D.	
self denial, 2; Maj. A. G. Morgan, for Alexan-		Lang,	14 83
der G. Morgan at Creek Path, 20;	22 00	Salisbury, Vt. Av. of corn, by Mr. N. Spencer,	2 75
Jonesborough, E. Ten. Dr. D. Nelson, 10; a		Savannah, Ga. Gent. 8,73; Mrs. Harrison, m. f. 2;	
friend, by Rev. D. A. Sherman, 10;	20 00	juv. hea. sch. so. Miss Lewis, Tr. 12; by S. C.	
Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	10 75	and I. Schenk,	22 73
Kennebunkport, Me. Mon. con. (of which 21,50		Sharon, Ct. A friend, by Mr. W. Holland,	5 00
for Bombay Chapel,) 50; a la. for west. miss. 2;		Sidney, Fem. for west. miss. by Sarah Cutler,	2 31
by Rev. J. P. Fessenden,	52 00	Shrewsbury, Ms. Mr. P. Goddard, by Mr. N.	
Lebanon, Ct. Mon. con. (of which for Pal. miss.		Pratt,	10 00
1,74; Am. Indians, 2; For. miss. sch. 2,49; hea.		Snowhill, Md. A lady, by Rev. Dr. A. Green	
chil. in India, 2,26; by Rev. Z. Ely, 12,75;		of Philadelphia,	10 00
fem. cent so. Mrs. H. B. Williams, Tr. 23;	35 75	St. Albans, Vt. Mon. con. and indiv. to constitute	
Lexington, N. Y. Mon. con. by Rev. Dr. Porter,	11 28	the Rev. WORTHINGTON SMITH an hon-	
Littleton, Ms. A friend, by S. M. Newhall, Esq.	2 00	orary member of the Board, 50; la. sew. so. for	
Louisville, Ky. W. Miller and J. M. Smith, by		fem. sch. in Ceylon, sem. ann. pay. by Mrs. E.	
Mr. N. Willis,	20 00	L. Jones, Tr. 14; H. Stimson, Esq. 1; by H.	
Lunenburg, Ms. Mrs. H. Cushing,	2 00	Jones, Esq.	65 00
Malta, N. Y. Mr. L. Waterbury, a bal.	75	St. Clairsville, O. Miss. so. by Mr. W. Slo-	
Marblehead, Ms. Mon. con. in Rev. Mr. Dana's		comb,	50
so. by Mr. J. Hooper,	8 00	Stillwater, N. Y. M. f. 30; for Bombay chapel, 3;	
Martinsburg, Va. Two gentlemen, by Mr. W.		by Rev. M. Tucker,	33 00
Holland,	3 00	Stockbridge, Ms. A gent. 1; a girl, 68c; by Mr. W.	
Millersburg, Ind. Mr. J. Colloham,	1 50	Holland,	1 68
Milton, Ms. Juv. so. for Samuel Gile, in Ceylon,		Stockholm, N. Y. Fem. so. Esther Staples, Tr.	
12; J. Wadsworth, 5; Mr. Burr, 2; Mrs. Pickering,		16; agri. miss. so. m. f. by Mr. W. Staples, Tr.	
2; by Rev. S. Gile,	21 00	38; young gent. agri. miss. so. Mr. J. Hulburd,	
Mobile, Ala. Mr. C. B. Vanhooten, 2; Capt. H.		Tr. 16;	70 00
King, 5; by Mr. M. Jewell,	7 00	Stonington, Ct. Mon. con. 14; scholars in sab.	
Nelson, N. H. Char. box, 5; m. f. 2,30; by Rev.		school at Mystic bridge, 4; by Rev. I. Hart,	18 00
G. Newell,	7 30	Stoughton, Ms. A friend,	5 09
Newark, O. Rev. S. S. Miles, by Mr. W. Slo-		Sumner, Me. Indiv. for Cher. miss. by S. Bar-	
comb,	3 00	rett, Jr. Esq.	5 00
Newark, N. J. Fem. for. miss. so. by A. Beach,		Temple, N. H. A friend,	2 00
Esq.	32 00	Tennessee, Mr. Craighead, by Rev. D. S. But-	
Newburgh, N. Y. A lady, 1; a girl, 12c. by Mr.		rick, 2; Synod, 30;	32 00
W. Holland,	1 12	Trenton, N. Y. Found in the road, by Dea. A.	
Newbury, Vt. Mon. con. for west. miss. by Mr.		Thomas,	25
L. Jewett,	10 00	Trumbull, Ct. La. miss. so. Rebecca B. Burton,	
Newburyport, Ms. Benef. so. for Samuel Spring		Sec.	2 00
at Brainerd, 30; for Luther Frazier Dimmick		Utica, N. Y. A stranger from the west. m. f. 2;	
in Ceylon, 12; by Miss L. Bagley,	42 00	his fam. miss. box, 1; by Dea. A. Thomas,	3 00
New Hartford, N. Y. Mon. con. by Dea. A.		Waldoborough, Me. So. for pro. chris. among the	
Thomas,	5 34	Jews, Rev. D. M. Mitchell, Sec. for sup. of	
New Haven, Vt. A friend, av. of flax, by Mr. E.		Jewish chil. in Bombay, 23,72; for Hebrew	
Brewster,	75	Testaments in do. 3,83;	27 55
Newton, Ms. Char. box of Mr. E. F. Woodward,	1 20	Ware, Ms. Mr. L. Sprague, by Mr. W. Hol-	
Norwich, Ct. A friend, for Asahel Hooker in		land,	2 00
Ceylon,	24 00	Waterford, Vt. Farmers and Mechs. miss. so. Mr.	
Norwich, Vt. Mon. con. in cong. so. by Rev. S.		J. Hale, Tr. by Mr. S. F. Dewey,	15 00
Goddard,	8 10	West Barnstable, Ms. Capt. W. Crocker, by	
North Woodstock, Ct. Mrs. P. May, by Col. J.		Rev. E. Pratt,	6 00
May,	1 00	West Bridgewater, Ms. Aux. For. miss. so. by	
Owego, N. Y. Coll. in Presb. Cong. for Bombay		Rev. D. Huntington,	3 62
chapel, by Rev. H. J. Lambord,	6 00	West Haven, Vt. Coll. for Mrs. Graves, by Rev.	
Palmyra, N. Y. Mr. L. North, by Dea. A.		E. Hibard,	1 30
Thomas,	50	West Springfield, Ms. E. Chapin, for Jews and	
Partido del Aguacate, Isl. of Cuba, Mrs. S.		for fem. in India,	2 00
Jenckes,	17 00	Whately, Ms. Mr. L. Graves, by Dr. Lyman,	1 00
Perry, N. Y. Mon. con. by Dea. A. Thomas,	7 00	Whitebluff, Ga. Fem. benev. so. Mrs. A. Nichols,	
Petersham, Ms. Mon. con. in ortho. so. by Rev.		Tr. by S. C. & I. Schenk,	30 00
D. Grosvenor, 17,11; Dea. J. Goddard, for		Whitehall, (East par.) Vt. Cong. coll. for Mrs.	
Bombay chapel, 2,11;	19 22	Graves, by Rev. E. Hibard,	4 25
Philadelphia, Pa. Mr. J. B. Clemson, 2d an. pay.		Williamsport, Md. Coll. in pres. chh. by Mr. S.	
for John B. Clemson at Creek Path, 30; fem.		Moseley,	2 50
mite so. for South Amer. miss. Miss A. Vang-		Winfield, N. Y. Mr. J. Kelsey, to purchase Testa-	
han, Tr. by R. Ralston, Esq. 55,16;	85 16	ments for hea. chil. by Dea. A. Thomas,	4 00
Pleasant Valley, N. Y. A friend, by Mr. W.		Windham co. Ct. Char. so. T. B. Chandler, Esq.	
Holland,	08	Tr. (of which 37,57 from mon. con. in North	
Plymouth, Ms. Mon. con. in 3d chh. by Mr. E.		Woodstock; 15 fr. fem. benev. so. Miss P. Cor-	
Collier,	20 00	bin. Tr. and 18,62 fr. Newell so. by Miss E.	
Plymouth, N. H. Mon. con. by Rev. J. Ward,	12 00	Child;	126 33
Princeton, N. J. Hea. youth so. for Luke Lyons		Windham, Vt. Mon. con. 2; an indiv. 3 a fam.	
in Ceylon, by Mr. H. G. Ludlow,	12 00	donation, 3; by Mr. N. Aldrich,	8 00

Windsor, Ms. A benev. so. 12; Mr. J. Hemmingway, 2; by Mr. W. Holland,	14 00
Windsor, Ct. J. Sargent, Esq. rec'd at Emmaus,	10 00
Unknown, rec'd April 17th,	2 00
Do. an indigent student, by Mr. N. Willis,	1 20
Do. rec'd May 10th,	3 00

Amount of donations acknowledged in the preceding list, \$2,539,92.

DONATIONS TO THE PERMANENT FUND.

Winfield, N. Y. Mr. John Kelsey, by Dea. A. Thomas,	40 00
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LEGACIES.

Canton, Ct. Part of the legacy of the late Dr. Solomon Everest, (5,925 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	125 00
Stonington, Ct. Legacy of Mrs. Prudence Miner, dec'd, late consort of Dea. T. Miner, for the Elliot mission; by Rev. Ira Hart,	20 00

DONATIONS IN CLOTHING, &c.

Ashby, Ms. A bundle fr. young la. benev. so. Miss L. Manning, Tr. for John M. Putnam and Arethusa Putnam at the Sandw. Isl.	
Bedford, N. H. A box, fr. fem. asso. Mrs. A. French, Tr.	50 00
Bedford co. Ten. A box, fr. indiv. in Rev. Mr. Hall's cong. rec'd at Creek Path,	35 50
Conway, Ms. A box, from Juv. so. Miss L. Parsons, Sup. for west. miss.	18 00
Deerfield, Ms. A box, fr. asso. of ladies,	84 40
Hadley, Ms. 5 bundles of saffron, fr. chil. of sab. sch.	
Hallowell, Me. A box, by E. Bond,	
Huntsville, Ala. Clothing fr. Maj. A. G. Morgan, for Alexander G. Morgan, at Creek Path.	
Jamaica, Vt. A small bundle, 10; blankets fr. Mr. Skellern, 5;	15 00

Leicester, Ms. A box, fr. fem. asso. Mrs. Z. Nelson, Tr.	55 00
Monson and Brimfield, Ms. A box, by T. H. Brown, for Dwight,	47 00
Montpelier, Vt. A box, fr. Washington co. benev. so. for Elliot, by Gen. E. P. Walton,	80 19
Trumbull, Ct. A box fr. la. miss. so. by Rebecca B. Burton, Sec.	28 56
Unknown, Scott's family bible, quarto, 2 sets.	

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Marcellus, N. Y. A box fr. fem. indus. so.	23 87
Orville, N. Y. 14 pr. socks, fr. juv. knitting so.	
Paris, N. Y. 36 yds. flannel, fr. la. in Rev. Mr. Week's so. for For. miss. school.	

Committed to the Board of Agency at Marietta, O.

Augusta, Ky. Sundries fr. indiv. by Mr. Thom, 15,25; Rev. Wm. Macalla, 6,37; cloth fr. Mr. J. Bond, 1,88,	23 50
Cincinnati, O. Tinder box, by Mr. Perry,	37
Gallipolis, O. Sundries fr. fem. miss. so. by Mrs. S. L. Cushing, Tr. 9,50; fr. indiv. 5,90,	15 40
Granville, O. Sundries fr. indiv.	36 00
Manchester, O. Sundries by Mr. Wm. Ellison, in Rev. W. Williamson's so.	38 96
A bundle of clothing.	
Marietta, O. Sundries fr. fem. miss. so. by Mrs. Slocomb, Tr. 16,34; Capt. J. Bosworth, 1,50; indiv. 13,50;	31 34
Maysville, Ky. 7 pr. socks fr. a friend,	3 50
Newark, O. Articles by Rev. S. S. Miles,	42 00
Perry co. O. 2 bbls. flour, fr. Rev. T. Moore,	8 00
Portsmouth, O. 1 bbl. flour fr. O. L. Hopkins,	4 00
Red Oak, O. Miss. so. by Mr. McFerson,	69 64
Ripley, O. Miss. so. provisions, clothing &c. by Rev. J. Ronkin, 29,75; an indiv. 54c.	30 29
Straight Creek, O. Miss. so.,	25 25
Zanesville and Putnam, O. Articles by L. Whipple, Esq.	25 00

Foreign Intelligence.

England.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE receipts of the General Baptist Missionary Society in England, for the year 1822—1823, were \$7,235; being an advance on the preceding year of about \$1,600.

The Committee of the Society, in the concluding part of their annual Report, quote the following sentences from one of their missionaries in India.

O Britain! when I view thy supremacy, by means of a handful of thy sons, obtained and consolidated; when I consider how thou art honored, as the messenger of every good to these ignorant, miserable myriads, for ages buried in gross superstition, how I glory in being a Briton!—How I long to see the design of Providence in these unparalleled events, properly felt, prosecuted and accomplished! Britain was once inhabited by idolaters; filled with idols, and temples defiled by human blood: but, through the benign power of Christianity, where are they now? Where have they been for ages?—Where?—Buried amidst the wreck of things that were!

The Report closes with the following spirited address.

Animated by the sure word of prophecy, and by prospects opening in the East, go forward. Pitying the condition of helpless millions, and constrained by Immanuel's dying love, go forward. Behold a world dead in trespasses and sins, and mourn, and labor, and pray for that ruined world. In addition to a hundred other weighty reasons for zeal, consider one assigned by the Son of God himself, as a motive for unwearied exertion.—*The night cometh, in which no man can work.* The longest summer's day soon elapses; and he, who labors from its dawn to its close, soon has to say, "My labor is done:" the longest harvest month soon concludes; and he who toils through it all, who scorches under its heat, or droops amidst its showers, soon has to exclaim, "The season is past, and the harvest is finished:" so, soon must the Christian retire from the field of labor,—and retire from it for ever. Time will soon end with those you wish to benefit, and soon end with you. The Missionary Collector must shortly take her last round, and the subscriber pay the last subscription,—the minister, who pleads for heathens, deliver his last address,—the missionary utter his last instructions, and the Christian offer his last prayer.—*The night cometh, in which no man can work.*

Crowd, then, into the remainder of the little day of life, all the exertion, all the activity, all the benevolence possible; and those exertions will, doubtless, prove a source of blessings to millions, when your work is done.

Ireland.

A young lady in Ireland hearing that a young woman had died close to the school-room, went to visit her mother, while many, (as is their custom,) were loudly lamenting over the corpse. She asked them if they derived any consolation from this noise, and offered to read to them an account of a young person who had lately died in England. They immediately stopped and listened with great attention; when she had done, they expressed themselves much gratified, and asked many questions. She inquired if they would like her to read some part of the Bible, to which all present (about thirty) agreeing, she read several chapters, and spoke to them of their eternal interests. They said they had never before heard that their souls were to live for ever, and seemed much affected, and as if engaged in private prayer. When she departed; they thanked her, and begged her to come again.

After her departure, they sent for the schoolmaster, who is a pious man, to read the Scriptures and explain them. At night, the house being much crowded, they retired to the school-room, and sat up *all night* to hear him read the Scriptures and some religious tracts, and explain them.

This occurred just after the parish priest had rendered himself odious by his violent conduct; he had searched every corner of the house in which the girl had died, and in consequence of finding a Testament and some tracts, denied her the *rites* of the church, and violently abused the school. The schoolmaster, however, perseveres, and many of the people declare, that no priest on earth shall prevent their listening to these good things.

[*Lon. Miss. Chron.*]

India.

FEMALE SCHOOLS IN CALCUTTA.

FROM the Sixth Report of the Calcutta Committee of the Church Missionary Society we extract the following account of the success, which has attended the indefatigable labors of Miss Cooke, now Mrs. Wilson, at Calcutta, in the department of female schools.

In the former Report the Committee stated the number of native female schools to be eight; they are now increased to twenty-two. The number of scholars last year was 217; they have now increased to 400. The difficulty of keeping up any degree of order was at first very great, and has not entirely disappeared; but a growing sense of the benefits likely to arise from education is evident, and recently the establishment of schools has been sought from the avowed desire of receiving

instructions in needle-work. It is but justice to notice here the encouragement afforded to this branch of the Committee's labors by the Marchioness of Hastings. Her Ladyship not only patronised the schools at the beginning, but also gave work to be done by the scholars, and, a few days before her departure, visited in person most of the schools, inspected the classes, commended those scholars who had made the greatest proficiency, and encouraged them by rewards. The parents were much attracted by her Ladyship visiting lanes and gullies where Europeans are seldom seen, and by her condescension to their children.

Considering how generally Divine Providence carries on His designs of mercy to mankind by the instrumentality of each other, it is impossible to say how great may have been the good effected by the silent influence of the example exhibited by one so exalted in rank and station as Lady Hastings. Certain it is that since her Ladyship's visit to the schools, the mistress of the Shyam Bazar School, (the only female teacher the Committee could at first find,) has been called upon to instruct a respectable brahminee, a widow, with two other adult females, at her own house, during the hours she is not occupied in the school; and this widowed brahminee, though herself still a learner, attends daily at the house of a brahmin to instruct his two daughters. Who does not hail such an event as a hopeful indication of improvements, which, by opening to widows a means of respectable provision, shall assist to quench the flames of the suicidal Suttee?

Of the persons who were first admitted to the schools, three young women have made sufficient proficiency to be now employed as teachers. They have each charge of a school containing from fifteen to twenty five girls, and acquit themselves with much credit. Three other young women will be appointed teachers of schools in a few weeks, and ten other women who are under a course of instruction, will soon be able to engage in similar work.

On Monday morning, the 23d of June, a general examination of the first and second classes of all the female schools took place at the Society's house at Mirzapore. When public notice of the examination was given, it was not known to the superintendent that the day fixed on was a noted Hindoo holiday. It was therefore apprehended that the attendance of the children would be very small. In this instance however the parents allowed the children to follow their own inclination, and out of one hundred and twenty children who were requested to attend, not more than ten were absent, of whom, it was afterwards ascertained, more than half were unwell. This little group were then examined in the presence of many of the Society's friends. The first classes read with ease a tract on Female Education, the work of a learned pundit, which is considered a rather difficult book from the number of Sanscrit phrases with which it abounds; others read in books of Fables, and Watts' Catechism, translated into Bengalee.

They then exhibited their proficiency in needle-work, and the composure and seeming

delight with which the little creatures went through their task, sitting on the mat at the feet of their kind patronesses, much exceeded what had been anticipated at the first public examination.

A native gentleman, well known as the friend of education, and of the improvement of his countrymen, addressed the children at the conclusion of the examination, on the advantage of education, both for time and eternity; and assured them that, as soon as they are qualified, the native gentlemen will employ them to instruct their daughters. Rewards were then distributed from a stock supplied by Lady Hastings on her departure from the country.

The Committee beg to observe, that seventeen months previous to the examination none of these children, nor even the young women who have qualified themselves to become teachers, knew a letter of the alphabet, nor could they have been persuaded to enter an European house. The idea of learning to sew they also at first received reluctantly, considering it degrading; now, on the contrary, their instructress is frequently accosted with, "What, no work for us to-day?" The effect of this altered feeling on the society at large begins to appear, not only in the case of the brahminee widow already mentioned, but in the facts that one of the scholars, eleven years of age, is instructing her two elder sisters at their own home; and in another quarter of the town, a girl, about the same age, has taught her little sister, a child six years old, to repeat nearly the whole of Watts' Catechism. On this head the Committee will only add, that a Rajah, near whose house one of the female schools is situated, lately visited the school, and himself examined a little girl in Watts' Catechism, and after inquiring into the state of the school, expressed himself well pleased with what he saw and heard.

Mrs. Wilson, on first entering on her arduous work, was usually accompanied by a brahmin youth, who had learned English in one of the Society's schools, both to explain any difficulties that might occur, and to enable her to inspect a greater number of children. This has now become unnecessary, both from Mrs. Wilson's better acquaintance with the native language, and from the eagerness of many of the scholars to oblige and assist her. It was made known in the schools, that, if the best readers were present and neatly dressed, when Mrs. Wilson should call at an early hour, some of them should accompany her in the palankeen carriage to visit the other schools, and assist her in hearing the classes. This plan has succeeded far beyond expectation. By 6 o'clock the best girls are in school, clean and neat, waiting for Mrs. Wilson, and the favored ones, selected to attend their instructress, with manifest pleasure teach classes in the other schools.

BAPTIST MISSIONARY SOCIETY.

Extract of a letter from Dr. Carey, dated,

Calcutta, July 13, 1823.

I HAVE reason to think the work of conversion goes on and prevails gradually among the

natives. I received a letter from Monghyr a few weeks ago, giving an account of the baptism of several persons. Sister Chamberlain says, "What happiness would it have given my late husband to witness what I have seen. A letter, received yesterday from brother Thompson of Delhi, mentions a number of highly interesting circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a long time past. Brother Fernandez has baptized nearly twenty persons within the past year; and brother Fink has baptized some of the Mugs and Arrakenese, and expects soon to baptize more.

Schools for the education of native female children have been successful beyond expectation. There are a great number of large schools in Calcutta, raised by Mrs. Wilson (formerly Miss Cooke.) I think we have twelve or more at Serampore and its neighborhood, which are regularly visited by our young ladies every day; and I am happy to see the lively interest they take in this department. At the late festival of drawing the ear of Juggernaut, which, by the by, ends this day, I think our brethren dispersed 8000 pamphlets in the Bengallee language. Brother Mack was highly gratified by seeing one man mounted on the car near the wooden horses securing a tract with the utmost care. We trust some of this seed will spring up; at any rate the gospel is more known and read among the natives of India. [Bap. Mag.]

Demerara.

CASE OF REV. JOHN SMITH.

THE sheet of our last number which contained the article relating to the Insurrection of negroes in the colony of Demerara, and the condemnation of the Rev. John Smith (See p. 158) had just gone to press, when the London Missionary Chronicle for March arrived. This number contains a statement respecting Mr. Smith's case, occupying, with accompanying documents, nearly twelve pages, which confirms the impression that Mr. Smith was innocent. The Directors of the London Missionary Society, after stating some circumstances relative to his trial, says:

The Directors having stated these points of serious objection (and more might easily be found,) to the proceedings on the trial, conclude that the members of the Society, and the candid beyond its circle, will approve of their declaring that they retain the conviction formerly expressed, of the moral and legal innocence of their missionary, Smith; that they do not withdraw from him their confidence; and that they are "not ashamed of his bonds." They regard him as an unmerited sufferer, in the diligent and faithful, and it may be added, useful discharge of his duties, as a missionary; and they earnestly wish the divine forgiveness may be extended to those who have been instrumental in causing his sufferings.

The Rev. Mr. Austin, a clergyman of the Church of England, and Chaplain of the Colony, thus expresses his opinion in a private letter.

I feel no hesitation in declaring, from the intimate knowledge which my most anxious inquiries have obtained, that in the late scourge which the hand of an All-wise Creator has inflicted on this ill-fated country, nothing but those religious impressions which, under Providence, Mr. Smith has been instrumental in fixing—nothing but those principles of the Gospel of Peace which he has been proclaiming—could have prevented a dreadful effusion of blood here, and saved the lives of those very persons who are now (I shudder to write it,) seeking his."

The following extract of a letter from William Arrindell, Esq. of Demerara, Mr. Smith's counsel, addressed to Mrs. Smith, after the trial, is also inserted.

It is almost presumptuous in me to differ from the sentence of a Court, but, before God, I do believe Mr. Smith to be innocent; nay, I will go further, and defy any minister, of any sect whatever, to have shown a more faithful attention to his sacred duties, than he has been proved, by the evidence on his trial, to have done.

The Directors had resolved to take further measures for obtaining, in England, the reversal of his sentence.

Domestic Intelligence.

REVIVALS OF RELIGION.

Maine. The Boston Recorder of the 8th of May states that a revival of religion in Winthrop is increasing in interest. Forty two persons had presented themselves to the church for examination, and fourteen were baptized on the Sabbath of the preceding week.

Massachusetts. It is stated in Zion's Herald, that a revival is in a state of pleasing progress in Nantucket. "Twenty-seven persons were received into the Methodist Society on the 10th inst. (April) making, we believe, more than a hundred, since the commencement of the revival."

Connecticut. Haddam, Burlington, Harwinton and Bristol, (some of which places we have formerly mentioned,) are said to be favored with a very interesting work of grace.

New-York. A letter from a clergyman, to the editor of the Boston Recorder, dated Esperance, April 12, contains the following paragraph.

The Lord has done great things for this little village. A church was collected here in May last, at which time 48 were received on examination, 20 of whom were baptized. Since that time 36 have been added, making a total of 84. The church now consists of nearly 120 communicants. Prayer meetings are frequent, and well attended; and we trust that the Spirit of the Lord is still in the midst of us.

New Jersey. The Family Visitor states that there is a revival of religion in the two Presbyterian churches in Elizabethtown.

Pennsylvania. We are happy in being able to state, upon good authority, that a revival of religion has been experienced in the Methodist church at Waynesburgh, Franklin county, for some time past; and that about 200, since its commencement, have been added to the church. [*Carlisle Miscellany.*]

Ohio, Wyandott Indians. The Rev. J. B. Finley, missionary among the Wyandott Indians, in a letter dated Sandusky Mission House, Feb. 10, and published in the Methodist Magazine, says,—

I have just returned from a tour to the north, in company with Monoque and Greyeyes, two Indian chiefs, and John Pointer, the interpreter. Since our return the work of grace has so revived among us, that within one month 27 have been added to our number, which now amounts to 260. Our people are much engaged in the gracious work, and so numerous are our congregations, that no house we have will hold them. Our class and prayer meetings are well attended. Never, indeed, was this mission more prosperous.

Maryland. A letter to the editor of the Christian Gazette, dated Baltimore, May 5th, informs us that the revival in the third Presbyterian church in that city continues with pleasing interest, and extends to other congregations also. Twenty-four persons were added to the Rev. Mr. Duncan's church on the fourth of May, and twenty had been added about three months before. At a place called the Point, in the eastern extremity of the city, a considerable number of persons give evidence of having passed from death unto life.

Virginia. There is an unusual attention to religion in the Bethel congregation, Au-

gusta county, Va. under the care of Mr. T. McFarland. Fifty-nine persons have been received into church communion since last June, and there is a growing seriousness throughout the congregation. [*Family Visitor*.]

In a letter from the Rev. G. H. Reynolds to the editor of the *Columbian Star*, dated Battletown, (Va.) April 26, we are told that a revival of religion has existed for several months "in Culpepper, Madison, Orange, and some other counties in Virginia."

South Carolina. A revival of religion commenced at Robertville, Beaufort District, in October last; and on the 26th of that month a few were added to the Baptist church, which may be considered as the first fruits of this outpouring of the Holy Spirit. On two other Sabbaths, subsequently to this, as many as thirty-one, on each day, were baptized and admitted to the same church, under the pastoral care of Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the 1st of April, was one hundred and seventeen. Several additions have also been made to the Methodist church near Robertville. [*Sou. Int.*]

AMERICAN BIBLE SOCIETY.

THE Receipts of the American Bible Society during its eighth year have been \$42,416,95. It has printed 34,000 Bibles, and 42,875 Testaments, exclusive of 2,000 printed from its plates by the Kentucky Bible Society; and issued from its depository 31,590 Bibles, and 88,849 Testaments.

PHILADELPHIA BIBLE SOCIETY.

THE Philadelphia Bible Society, said to be the oldest in the United States, has published 7,000 copies of the Scriptures during its sixteenth year; and upwards of 2,000 are now in press. More than 81,000 copies have been distributed since the formation of the Society.

NEW-YORK MARINE BIBLE SOCIETY.

THE Eighth Annual Report of the Marine Bible Society of the city of New-York states, as a matter of regret, that the income of the Society during the year preceeding had fallen short of 220 dollars. The number of Bibles distributed during the same period was 173. The whole number of Bibles distributed since the organization of the Society is 3,985; and 225 Testaments.

MASSACHUSETTS MISSIONARY SOCIETY.

A CIRCULAR letter has been recently published, signed by Rev. Dr. Woods and Rev. Justin Edwards, as Committee of the Massachu-

setts Missionary Society, from which we make the following extracts.

This Society was formed on the 28th of May, 1799. Its object is to spread the gospel among the destitute in our own country, and among the heathen.

To accomplish this object it has employed, at different times, two hundred and twenty-four missionaries. These missionaries have generally been employed from three to twelve months each. They have labored in destitute places in Massachusetts, Maine, Rhode Island, New Hampshire, Vermont, New York, Pennsylvania, Virginia, Tennessee, and the various states west of the Alleghany Mountains, from Lake Erie to the Floridas. They have also visited and labored among several of the tribes of Indians within the limits of the United States. Their term of service, it is supposed, has been, upon an average, about six months each. Upon this supposition, they have rendered 1,344 months missionary service; amounting in all to 112 years.

The present efforts of the Society are particularly directed to the supply of destitute churches in Massachusetts and Maine.

In the state of Massachusetts, are more than thirty churches, which have long been destitute of the stated preaching of the gospel; and which, without assistance from other churches, there is reason to fear, will never enjoy it. As they were too feeble, or too divided to support it wholly themselves, their houses of public worship were on the Sabbath often closed. The consequence was, a general and rapid decline of true religion, and as general and rapid an increase of error and immorality. Public worship was at length suspended, and all the people left destitute of the stated means of grace. In this condition they have continued, sinking lower and lower in ignorance and sin. And remaining in this state, nothing but a miracle of grace can save them from endless perdition. Nor will the evil stop with them. It will affect their children, and children's children. It may extend to all future generations; and its influence be felt by multitudes to all eternity.

A few individuals, however, in all these places, still remember Zion. As they sit solitary, and sigh over the desolations around them, they stretch out their hands, and, with an imploring eye, look to us for help. And we feel that if means can be obtained, we ought to help them. They are members of the same body with ourselves; and when one member suffers, the other members ought to suffer with it. When we behold our fellow Christians sinking under the pressure of accumulating calamities, we ought to stretch out the arm of relief. We ought to do it for our own sake. We ought to do it for our brethren and companions' sake. We ought to do it for Christ's sake. Although he was rich, for our sake he became poor, that we through his poverty might be rich. And shall we stand by, and see those perish for whom Christ died? He agonized on the cross, to open the way for them to have the Gospel. And shall we make no efforts to extend it to our brethren? If we hope to dwell with Christ, let us

imitate his example. Could an efficient missionary visit the feeble and destitute churches in this Commonwealth, and say to them, Your sister churches are taking a deep interest in your condition, are praying that you may again have the Gospel, and are ready to contribute to your relief; it would be to them as life from the dead. They would make vastly greater efforts to help themselves, than they can otherwise ever be expected to make; and in a few years they might, with a little assistance, and the blessing of God, again enjoy the Gospel. Nor is it needful, in many cases, even to send a missionary. Several of these churches have made application, and are now earnestly entreating us for help. And could we assist them to the amount of *fifty or one hundred* dollars a year, they might soon settle a minister. In the course of a few years, with the divine blessing, they might support the gospel themselves.—The assistance which they received might then be devoted to others who are destitute, until all the waste places in the Commonwealth would be supplied.

The Society wish to say a word, also, in behalf of the destitute in the state of Maine. In this state are more than 120 towns and settlements, containing a population of more than 100,000 souls, who are destitute of the stated enjoyment of the gospel. Many of them are destitute even of the Bible, and shut out, in a great measure, from all the means of grace. You may go through settlements forty, and in some cases, fifty, and even sixty miles, and not find a single house dedicated to the worship of God, or a single place where the famishing soul may repair from Sabbath to Sabbath, to partake of the bread of life.

From more than 20 towns we have received the earnest and repeated entreaty, "Do send us a minister. We greatly need Bibles, and other religious books; but we need above all a minister, to go in and out before us, and break unto us the bread of life. Our children are growing up in ignorance, and exposed to all kinds of error.—You can scarcely conceive our destitute situation. We are indeed as sheep scattered upon the mountains, without a shepherd. Will you not speak to the churches of your highly favored region, in our behalf? Could they only witness our deplorably destitute condition, they would gladly assist us." And, considering that they are our brethren, many of whom have gone out from among ourselves; that they are near; that their wants are known; and that they look to us for help; the Society has, for the last five years, devoted its efforts principally to their relief. It has made it an object to help those, who would make an effort to help themselves. In this way it has been the means of settling a number of ministers. These ministers labor, a part of the time, among the people over whom they are settled, and the rest of the time, as missionaries in the destitute places in the vicinity. They receive their principal support from the people among whom they labor, and the remainder from the Missionary Society. In a few years the people over whom they are settled will, it is believed, be able wholly to support them; and our assistance may be devoted to others who are desti-

tute. In this way, could the means be obtained, it is believed, that twenty ministers might be settled in the principal places, through a destitute region of 200 miles, in the course of ten years. These, besides being pastors of so many churches, and teachers of so many congregations, might exert a powerful and salutary influence over an extensive and destitute region around them. They might be the means of the formation of other churches, and of the settlement of other ministers.

Such, brethren and friends, are the objects which we wish to present to your consideration. In view of them, we respectfully request that you would unite with other congregations in the Commonwealth, in an annual contribution for the MASSACHUSETTS MISSIONARY SOCIETY. We also request, that as many as consistently can would become life-members; that benevolent individuals among you would make their minister a life-member; and if he and they should judge that it would be useful, form themselves into a Society, auxiliary to the Massachusetts Missionary Society; and afford it assistance annually, in such other ways, as they may think proper.

AMERICAN COLONIZATION SOCIETY.

Seventh Annual Report.

THE Annual Meeting of the American Colonization Society took place in the Capitol at Washington on the 20th of February last, the Hon. Bushrod Washington in the chair:—The following abstract contains the substance of the Report exhibited on that occasion.

After the publication of their last preceding Report, the managers proceeded to select emigrants and prepare for a new expedition. Sixty one colored persons were received, and the brig Oswego, Capt. Wightman, was chartered to convey them, under the care of Dr. Ayres, to Africa. At this crisis news was received from Africa, that all the tribes in the vicinity of the Cape had combined for the destruction of the settlement. The whole military force of the colony did not exceed thirty men; yet, with the advantage of a favorable position and superior arms and skill, they succeeded in repelling 800 natives on the 8th of November, and, on the 1st of December, nearly double that number, according to the estimation of the agent, with a loss of only four killed, and three wounded. Through the kind interposition of several British naval officers, and particularly of Capt. Laing, the celebrated African traveller, a suspension of hostilities was effected.—The knowledge of these facts was communicated to the colonists who were about to embark, and they were told that, if they were not ready to endure the

trials and sufferings to which they would be exposed, they were at full liberty to remain. Not a single individual, however, was deterred from embarking.

The Oswego sailed from Baltimore April 16th, and arrived at Cape Mesurado on the 24th of May. Soon afterwards a fever commenced, by which eight of the new colonists were in a short time removed.

The Board take occasion on the mention of the fact last stated to speak of the supposed unhealthiness of the climate; in reference to which the following statement is made:

Since the origin of the Society 225 emigrants, exclusive of those now on their passage in the ship *Cyrus*, have sailed to Africa under the patronage of the Board. The census received with the last letters from Dr. Ayres states the number then at the Colony to be 140. Let it not be supposed that this diminution of numbers has resulted from mortality alone. Previous to the purchase of Cape Montserado, several discontented individuals abandoned the Colony and settled at Sierra Leone; others returned to this country. Information of 46 deaths only has been received by the Board. That more have occurred, the Board have no reason to believe. Twenty-two of these were among the passengers in the *Elizabeth*, the first vessel sent by the Society to Africa, and occurred soon after her arrival, near the commencement of the rains, through the unhealthiness of the spot on which, for a season, they were compelled to reside, and various other causes, by which future emigrants can never be affected. Four others took place while the colonists were at Sierra Leone; two of them only were the result of fever. Twenty others have taken place at the Colony since its establishment at Cape Montserado early in the spring of 1822; of these, four were killed in the recent contest with the natives, two were drowned, one died at the age of eighty through gradual decay, and one perished through his own rashness. Four others were children under four years of age. Now the Board appeal to the candor of their countrymen, and ask, whether, when the difficulties and trials which must for a season be inevitably experienced by every new settlement on a distant and barbarous shore are duly considered, the facts just related furnish reasons to conclude, that the establishment of a colony in Africa is impracticable?

After these remarks respecting the climate, the report returns to the history of the colony for the year past. In order to secure a compliance on the part of the natives with the treaty which had been made, Midshipman Gordon of the British vessel *Driver*, and eleven of the sailors, generously offered their services to remain a while at the colony. Mr. Gordon was soon attacked by a fever, and died on the 25th of December; and by the

end of the first week in January eight of his companions had shared his fate.

The condition of the colony was evidently improved before the arrival of the *Oswego*. An advantageous trade had been opened with the tribes of the interior. Important service had been rendered by Capt. Spence, of the United States' sloop of war *Cyane*, who, with his officers and crew, had furnished the colony with provisions and ammunition, and built a house for the agent, and a fort for the defence of the settlement.

Since the arrival of Dr. Ayres the number of buildings at the colony has been considerably increased; some irregular habits among the younger emigrants corrected; and a system of government adopted, which promises to be efficient and salutary.

At home the Board have received encouraging evidences of the public favor.

They can no longer doubt that a general knowledge of their plans will be succeeded by the common and vigorous efforts of the country to execute them; and that the design of the Colonization Society, notwithstanding the opposition it has experienced, will yet be consummated by the combined energies of a nation, and approved by the civilized world. A thousand powerful minds scattered throughout the Union, are at work for this institution; the objects which it is intended to promote are every where becoming subjects of thought and conversation, and the spirit of deep concern for its result is rapidly extending, securing to it the counsels of wisdom, the donations of wealth, and the prayers of religion.

The labors of agents in New-England, in New-York, and in Delaware, Maryland and Virginia, promoted the cause; and their reception made it apparent that there is a growing interest in the public mind in behalf of the Society. The recent formation of auxiliaries in Richmond, Petersburg and Portsmouth, (Va.) and of three in the District of Columbia, is noticed with pleasure. The Synods of Philadelphia, Virginia and North Carolina, the general Convention of the Protestant Episcopal church, the General Baptist Convention, and the General Assembly of the Presbyterian church have given their sanction to the enterprise.

In regard to the slave-trade, the Managers express their belief that it has been carried on to a less extent during the past year, and that few American citizens have participated in its gains. The vigorous measures of the Government have almost, if not entirely, suppressed the traffic under the American flag.

Respecting the disposition of colored people to emigrate, the Board remark,—

A large number of the free people of color have the last year sought the patronage of the Board, and the disposition to emigrate to Africa seems coextensive with a knowledge of the motives to induce such emigration. It were easy to excite enthusiasm on this subject, but the Board *do not desire it*. The means will never equal the demand for transportation.

The expense of transportation to Africa is much less than has been supposed. The ship *Cyrus* set sail on the 10th of January, with more than one hundred emigrants, provided for at the expense of twenty-six dollars each. Even this sum the Board believe will be diminished, when a greater number shall embark in each vessel.

Between the annual meeting and the time of printing the Report Dr. Ayres arrived in this country, bringing favorable intelligence. The colonists were left in good health, and, being relieved from that attention to works of defence, which occupied a considerable time, were engaged in the cultivation of their grounds.

FOURTH OF JULY.

AN Address to the Christian community, recently published, recommends that collections be taken up in aid of the objects of the American Colonization Society on the fourth of July, which this year falls on the Sabbath; and requests that ministers of the Gospel call the attention of their people to the subject on the Sabbath preceding. Collections to be sent to the Rev. L. D. Dewey, Agent, 182 Broadway, N. Y.

RECENT ANNIVERSARIES.

THE quantity of matter which we have in type prevents us from noticing, in our present number, the several interesting Anniversaries, which have been held in New-York and in this city during the last month.

SENECA MISSION.

AN account of the removal of the mission family from the Seneca station was inserted, from the American Missionary Register, at p. 161 of our last number. In this account it was stated that the Secretary of the United Foreign Missionary Society had gone to Albany, for the purpose of obtaining such a modification of the law, under which they were removed, as to permit them to return to

their labors. We are sorry to say that his hopes, and those of the Board of Managers were disappointed.

A memorial was presented to the Legislature in behalf of the Board of Managers, stating the object of the mission to the Seneca Indians, the happy effects which it was producing, and the circumstances under which it was broken up; and praying for the enactment of a clause in the law of 1821, by which the missionary and teachers should be permitted to return to their employment. The result is thus given in a statement published by order of the Board of Managers, in the American Missionary Register.

In the Senate, the memorial and the documents which accompanied it were referred to a select committee, who reported a bill, with general provisions, allowing missionaries, teachers and mechanics to reside on either of the Reservations in this state, for the purpose of communicating instruction to the Indians. This bill, without any unnecessary delay, was passed in the Senate, and sent to the Assembly for its concurrence.

In the Assembly, the bill was referred to the committee on Indian affairs; and, after a delay of several days, was at length reported, with amendments, and referred to the committee of the whole. It soon became evident, that this bill, in consequence of the great number of bills previously reported, would not be taken up this session, unless *unanimously* recommended by a standing committee, denominated the *Committee of Nine*. An attempt was made to bring the bill before this committee; but the chairman, without reading, or suffering it to be read, took upon himself the responsibility of rejecting it.

The following clause, relating solely to the Seneca School, was then drafted, with the hope of having it added to some bill on its passage through the committee of the whole:—

“And be it further enacted, That Thomson S. Harris and his associate teachers be, and they are hereby permitted to return to their buildings on the Buffalo Reservation, and pursue their gratuitous and benevolent labors of teaching the Indian children and youth.”

An opportunity at length occurred, on the passage of a bill for the appointment of a commissioner to adjust some disputed titles among the Stockbridge Indians. Judge Wilkeson of Buffalo, on moving the additional clause, stated to the house, as the result of his own personal observation, that the general condition of the Indians has been very evidently improved by the benevolent labors of the missionary and his associate teachers; that many of the Indian females, under the instruction of the female teachers, had made great proficiency in sewing, spinning, knitting, and other branches of household economy; that a number of the young men of the tribe, having availed themselves of the privileges of the workshop, had acquired considerable knowledge of carpentry, and a few had already been employed as journeymen in that line of business; and that habits of frugality and industry

had been formed, their mode of living as to cleanliness and comfort improved, their farms better fenced and cultivated, their stock of neat cattle and horses greatly increased. He observed that a large proportion of the fuel and other articles sold in Buffalo were furnished by them; and added, that, before the missionary establishment was formed, the inhabitants of Buffalo were greatly annoyed on the Sabbath, by crowds of boisterous and often intoxicated Indians, but now, scarcely an Indian on that day was to be seen in their streets. He closed by expressing the hope, that a family of teachers, who had been instrumental in accomplishing so much good, might be permitted to return to the buildings which had been erected at much expense for

their use, and to the important duties to which they had consecrated their lives.

The Section, however reasonable and important, was vehemently opposed in various quarters of the house. It was alleged that missionaries and teachers, instead of improving the Indians, made them ten times worse; and a letter, said to have been written many years ago by the notorious Red-Jacket, and other similar papers, were read in support of the allegation. In consequence of the number of his opponents, and their mode of attack, the honorable mover of the section, despairing of success, hastily withdrew it.

Thus, to the disappointment and mortification of your committee, their efforts have failed.

Miscellanies.

ACCOUNT OF THE MASSACRE OF CHRISTIAN INDIANS AT GNADENHUTTEN IN THE YEAR 1782.

IN the year 1781 the Christian Indians under the instruction of the Moravian missionaries were in possession of three flourishing villages on the river Muskingum, called Gnadenhutten, Shonbrun and Salem, where they enjoyed the privileges of religion, and cultivated the arts of civilized life. In the autumn of that year they were compelled by a party of Wyandot and other Indians, under the influence of unprincipled whites, to remove from the Muskingum, and settle with them at upper Sandusky. The Wyandots had pretended friendship, had assured them that their only object was to remove them from the danger to which they were exposed by living in the scene of war, exposed to the attacks both of whites and Indians, many of whom on both sides were their enemies;—and that they should be furnished with every thing necessary for their comfort at Sandusky, which they represented as a delightful spot, beyond the region of war, and filled with plenty. When there, however, they were in a few months reduced to famine, and compelled to revisit their forsaken towns, for the purpose of securing the crops which they had left ungathered in the fields. When they had secured as much as they hoped would serve them for the season, and were about returning to Sandusky, the events occurred, which are thus described in Heckewelder's "Narrative of the Mission of the United Brethren among the Delaware and Mohegan Indians."

On the day our Indians were bundling up their packs, intending to set off on the

next morning, a party of between one and two hundred white people, from the Ohio settlements, made their appearance at Gnadenhutten. They had already, when within a mile of the place, met with Joseph Shabosh, son of our brother Shabosh, (while he was catching his horses,) and murdered him in a most cruel manner, notwithstanding his telling them who he was, and that he was a white man's son, and begging them to spare his life. Jacob, brother-in-law to young Shabosh, whilst tying up his corn sacks, on the bank, at the sweat-house, and about one hundred and fifty yards from the town, and thirty from the river, was the first person who saw the party coming on, between himself and the river, and so near him that, (as he expressed himself,) he might have seen the black in their eyes, had they looked in the direction where he was standing. He even knew some of the men of the party to be the same who had taken the Christian Indians from Shonbrun in the last fall, among whom both he and young Shabosh were; and believing the good Captain Biggs to be again with them, he was about hailing them, when, to his astonishment, they at that instant shot at one of the brethren, who was just crossing the river in a canoe, to go to the cornfield, and who dropping down at the shot, Jacob supposed him to be killed. Seeing this act of theirs, he fled precipitately, and before they had turned their faces the way he was, he was out of sight. Jacob might have been the means of saving many lives, especially at Salem, where his old father was; but not having the presence of mind, he ran several miles the contrary way, and hid himself for a day and a night.

The murdering party, seeing most of the Indians scattered over the corn field at work (or preparing for the journey,) hailed them as their "friends and brothers, who had purposely come out to relieve them from the distress brought on them by the enemy, on account of their being friends to the American people." The Christian Indians, not in the least doubting their sincerity, walked up to them, and thanked them for being so kind, while the whites again gave assurances that they would meet with good treatment from

them. They then advised them to discontinue their work, and cross over to the town, in order to make the necessary arrangements for the journey, as they intended taking them out of the reach of their enemies, and where they would be supplied abundantly with all they stood in need of: all which was pleasing to them to hear.

During these transactions at Gnadenhutten, the national assistant, John Martin, and his son, were not yet returned from the woods, from where they were taking corn to deposit it at some distance; but on their return that day to the field, they were not a little surprised at seeing so many tracks of shodden horses, and not a single person remaining in the field, where they had left them the day before, busily employed. Not knowing the cause of this, he repaired to an eminence, whence he had a full view of the town, on the opposite side of the river; and there, seeing the Indians and white people together, apparently very sociable, some walking about, and others as if engaged in friendly conversation, he sent his son across to them, while he went to Salem, to inform the brethren and sisters there of what had taken place at Gnadenhutten, giving it as his opinion, that perhaps God had ordained it so, that they should not perish in the barrens of Sandusky, and that these people were sent to relieve them. After having held a consultation with the brethren at that place, they united with him in opinion, and sent the two brethren Adam and Henry with him to Gnadenhutten, for the purpose of learning the true cause of the white people coming out; concluding that, if it turned out as they expected and wished, they would also join them. They finding every thing agreeable, they were not only satisfied with what the white people had told them, but were also urged by the brethren at this place, to join them in going into the settlements of the white people, where the brethren at Bethlehem, on a proper representation being made, would cheerfully supply them with teachers. The whites, encouraging them in these hopes, now appointed a body out of their number, to go with the messengers to Salem to assist in bringing the inhabitants, with their effects, to Gnadenhutten.

The language of the white people being the same at Salem as at Gnadenhutten, the brethren and sisters were easily persuaded to go with them; especially as many professed to be *very* religious, admiring their fine and spacious place of worship, and discoursing constantly on religion, both here and on the way to Gnadenhutten; frequently saying to the Indians: "You are indeed good Christians!" and made use of the same language to one another in their hearing. Some of them, on leaving Salem, set fire to the houses and church, which was disapproved of by our Indians; they, however, pretended that they meant no harm, but had merely done it to deprive the enemy of a harboring place.

Arriving at the river bank opposite Gnadenhutten their eyes began to open; but it was now too late. They discovered a spot in the sand, where, to appearance, a wounded Indian had been weltering in his blood, and

near this marks of blood on the canoe. Poor creatures! being disarmed; as they, with those of Gnadenhutten, had freely given up their guns, axes, and knives to those who had solemnly promised, that, on their arrival at Pittsburg all should be returned to them again. But had they even been in possession of their arms, they could not conscientiously, and probably would not have attempted to resort to these in their defence.—Being taken over to the town, O how the prospect was changed! The language now held to them, was the reverse of what it had been at Salem, and on the road hither.—The Gnadenhutten brethren, sisters and children, were already confined for the purpose of being put to death; they were no longer called Christians as before, but warriors!—and the same language was also held to the Salem Indians;—all were declared enemies and warriors, and all they could offer in their defence was of no avail. They were further told, that the horses found with them had been taken from white people, they being branded with letters, with which Indians were unacquainted; that the axes found with them had the names of white people stamped upon them. Pewter basins and spoons were stolen property; the Indians making use of wooden bowls and spoons. Tea-kettles, pots, cups and saucers were also declared stolen property. In short every thing they possessed was said to have been taken from the white people whilst at war with them; and to this they would swear.

How must those poor creatures have felt, being sensible of their innocence! They could have given a satisfactory account of every article found in their possession, where, and from what trader or mechanic they had purchased it. As for the branding irons, it was common among them to get these made by the smiths, with the initials of their names, to enable them to know the horses and colts belonging to each other. But many of these accusers knew well, that the Christian Indians were becoming an agricultural people;—were making use of the plough, raised large crops, and lived chiefly by the produce of the field, and the cattle they raised. That more or less of them could set a decent table to a stranger, furnished with bread, meat, butter, cheese, milk, tea, coffee, chocolate, &c. together with such other articles as the season afforded. Besides this, the Christian Indians were well known by their dress, which was plain and decent, no sign of paint to be seen on their skin or clothes, they wore no feathers about their heads, neither did they shave and trim them as every Indian warrior does; but wore their hair as the Christians did. These, with other marks on them, were alone sufficient to prove that they were not warriors. But the number of horses and other property which they possessed was an object with these murderers, who concluded, that "when they killed the Indians, the country would be theirs; and the sooner this was done, the better!"* Accordingly they told the poor creatures that they must die.

Finding that all entreaties to save their lives was to no purpose, and that some, more

* The language of back-woods-men.

bloodthirsty than their comrades, were anxious to begin upon them, they united in begging a short delay, that they might prepare themselves for death;—which request was at length granted them. Then asking pardon for whatever offence they had given, or grief they had occasioned to each other, they kneeled down, offering fervent prayers to God their Savior;—and kissing one another, under a flood of tears, fully resigned to his will, they sang praises unto him, in the joyful hope that they would soon be relieved from all pains, and join their Redeemer in everlasting bliss.

During the time of their devotion the murderers were consulting on the manner, in which they would put them to death. Some were for setting fire to the houses they were in, and burning them alive. Others wanted to take their scalps home with them, as a signal of victory; while others remonstrated against either of these plans,—declaring that they never would be guilty of murdering a people, whose innocence was so satisfactorily evinced;—and these proposed to set them at liberty, or, if they would not do that, at least to take them as prisoners, and deliver them up to the proper authority; but finding that they could not prevail on these monsters to spare their lives, they wrung their hands, and calling God to witness that they were innocent of the blood of these harmless Christian Indians, they withdrew to some distance from the scene of slaughter.

The murderers, impatient to make a beginning, came again to them, while they were singing, and inquiring whether they were now ready for dying, they answered in the affirmative; adding, "that they had commended their immortal souls to God, who had given them the assurance in their hearts that he would receive their souls." One of the party now taking up a cooper's mallet, which lay in the house, (the owner being a cooper,) saying, "How exactly this will answer for the business," he began with Abraham, and continued knocking down one after the other, until he had counted fourteen, that he had killed with his own hands. He now handed the instrument to his fellow murderers, saying, "My arm fails me! Go on in the same way! I think I have done pretty well!" In another house, where mostly women and children were confined, Judith, a remarkably pious aged widow, was the first victim. After they had finished the horrid deed, they retreated to a small distance from the slaughter houses, but after a while returning again to view the dead bodies, and finding one of them, (Abel,) although scalped and mangled, attempting to raise himself from the floor, they so renewed their blows upon him, that he never rose again. Then having set fire to the houses, they went off, shouting and yelling on having been so victorious.

The number of Christian Indians murdered by these miscreants exceeded ninety; all of whom, except four, were killed in the slaughter houses. The four were young Shabosh, who was killed before the murderers reached the town, the one whom Jacob had seen shot down in the canoe, and two young brethren, Paul and Anthony, who, perceiving the mur-

derers' intentions, were shot down under the bank of the river, whilst attempting to escape.

Of the above number, sixty-two were grown persons, one third of whom were women; the remaining thirty-four were children.

Two youths, each of them about fourteen or fifteen years of age, who were shut up with the rest in the houses where the murders were committed, escaped. The one, (Thomas,) thrown in the house where most of the men were, was knocked down and scalped with the rest; but after a while recovering, and looking around, he saw Abel also scalped, and with the blood running down his face, supporting himself with his hands against the floor in order to rise. With great presence of mind he quickly laid himself down again, as if he was dead, thinking that perhaps some of the murderers might return again, to examine if all were really dead; scarcely had he lain a minute or two, when several men did come, who seeing Abel in this situation, they chopped his head with their hatchets, to prevent his rising again, and having done this, they went off. Believing this the proper time for him to attempt an escape, he crept over the dead bodies to the door, still keeping himself in a posture to be able to deceive them a second time, should they come again, when neither seeing or hearing any body coming, and it beginning to be dusk, he quickly got out at the door and went to the back side of the house, where he hid himself until it was quite dark, when he escaped. The other lad, who was in the house where the women were, had found means to raise a plank, which served as a trap door to the cellar which was under the floor, where he and another lad, who had followed him, lay concealed during the time the butchery continued;—the blood from above running in streams through the crevices upon them, the planks being but loosely laid, and not grooved. Here waiting for the dusk of the evening to come on, that they might effect an escape, they next attempted to get out through a small hole, cut for a window, and through which this boy, though with difficulty, escaped; but his comrade, being bulkier than he was, could not force himself through, but stuck fast, and as the boy supposed, was burnt alive; as he observed both the slaughter houses on fire, shortly after he left the house.

American Board of Foreign Missions.

FORMATION OF ASSOCIATIONS.

CONNECTICUT. West Suffield. Gentlemen's Asso. Mr. Andrew Denison, *Pres.*, Mr. Viranus Stephens, *V. Pres.*, Mr. Gurdon C. Gould, *Sec.*, Mr. John Sheldon, *Treas.*; four *Collectors*. Formed Apr. 14. Ladies' Asso. Mrs. Joseph Mix, *Pres.*, Miss Anna King, *V. Pres.*, Mrs. Gurdon C. Gould, *Sec.*, Miss Eliza Sheldon, *Treas.*; four *Coll.* Formed Apr. 15.

Simsbury. Gent. Asso. Rev. Allen McLean, *Pres.*, Mr. George Cornish *V. Pres.*, Benjamin Ely, Esq., *Sec.*, William Mather, Esq., *Treas.*; seven *Coll.* Formed Apr. 16. Lad. Asso. previously formed.

East Hartland. Gent. Asso. Rev. Ammi Linsley, *Pres.*, Mr. Ephraim Selby, *V. Pres.*, Mr. William Selby, Jr., *Sec.*, Mr. Thomas Sugden, *Treas.*; six *Coll.*

Lad. Asso. Mrs. Aaron Church, *Pres.*, Mrs. Philander Humphreys, *V. Pres.*, Miss Mary Selby, *Sec.*, Mrs. Asa Cowdery, *Treas.*; six *Coll.* Formed Apr. 20.

West Hartland. Gent. Asso. Rev. Nathaniel Gaylord, *Pres.*, Mr. Timothy Coe, *V. Pres.*, Mr. Israel Williams, *Sec.*, Mr. Samuel Woodbridge, *Treas.*; five *Coll.* Formed Apr. 21. Lad. Asso. previously formed.

Granby. Gent. Asso. Rev. Isaac Porter, *Pres.*, Mr. Levi Price, *V. Pres.*, Mr. Allen Clemens, *Sec.*, Mr. Bethuel Holcomb, *Treas.*; ten *Coll.* Formed Apr. 22. Lad. Asso. previously formed.

Recent Intelligence.

PALESTINE MISSION.

A LETTER from the Rev. Pliny Fisk, dated Nazareth, Nov. 9, 1823, says;—

It gives me great pleasure to address you from the place where our Lord spent the early part of his life. May I learn to imitate Him, who, though he was rich, for our sakes became poor.

I left Beyrout about ten days since, in company with the Rev. Mr. Jowett. Mr. King remains at Beyrout. We intend to visit Tiberias and Safet, and then proceed to Jerusalem. My health remains good amidst all my travels.

Mr. King writes, under date of Nov. 4, that he expected to leave Beyrout for Jerusalem in a few weeks.

Mr. Temple and his family at Malta were well on the 24th of January last. They had just heard of the safe arrival of Messrs. Bird and Goodell at Beyrout.

ARRIVAL OF GREEK YOUTHS.

It is known to our readers that four Greek youths, who arrived in this country in the course of the last year, are now pursuing a course of study under the patronage of the American Board of Foreign Missions. Four others, natives of Scio, arrived from Malta on the 17th ult, commended by our missionaries to the same patronage. The names of these four are *Constantine* and *Pandias Ralli*, *Nicolas Petrokokino* and *Alexander Paspatis*. The two first are brothers. Their father was one of the hostages from Scio, who were hung at Constantinople by order of the Grand Seigneur. His effects were chiefly destroyed by the Turks. The lads with their mother escaped from the island of Scio in the same company with *Stephano* and *Pandoleon Galati*, now at New Haven, Con., to whom they are cousins. An account of this providential escape is given at p. 32 of our present volume. *Nicolas* and his mother and a younger brother were also among them. His father was previously at Malta, where the family now live,

in reduced circumstances. The mother of *Alexander*, a widow, and her family were taken captive at Scio by the Turks; one brother, old enough to bear arms, was put to death; *Alexander* and his mother, one brother and three sisters have been redeemed; and one brother remains in captivity.

Constantine and *Nicolas* are about 16 years of age, *Pandias* 13, and *Alexander* 12. They are all youths of good talents, respectable acquirements and correct deportment. They understand ancient as well as modern Greek, have all more or less acquaintance with Italian, and having been for a short time under the instruction of our missionaries, read and converse in English.

These lads as well as the four now residing at New-Haven, wish to remain among us till they are prepared for usefulness by a collegiate education. The resources of the board do not warrant their conferring such privileges upon them, without specific appropriations by donors to the object. From those of our readers, therefore, who would delight to see eight young men from among this interesting people, enjoying the highest literary advantages which our country affords, in hope that the grace of God will prepare them for eminent usefulness, donations for this object are respectfully solicited.

Poetry.

MISSIONARY HYMN.

Our readers will have noticed, in the letter from the missionaries who last sailed for the Sandwich Islands, (p. 181,) that the following hymn was sung by them on first coming in sight of *Owhyhee*. We insert it here from "Hymns for the Monthly Concert."

O'er the gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises do travail
With a glorious day of grace.
Blessed jubilee,
Let thy glorious morning dawn!

Let the Indian, let the Negro,
Let the rude barbarian see
That divine and glorious conquest,
Once obtain'd on Calvary;
Let the Gospel,
Loud resound from shore to shore.

Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light;
And from eastern coast to western,
May the morning chase the night;
And redemption,
Freely purchas'd, win the day.

Fly abroad, thou mighty Gospel,
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase;
Sway thy sceptre,
Savior, all the world around.